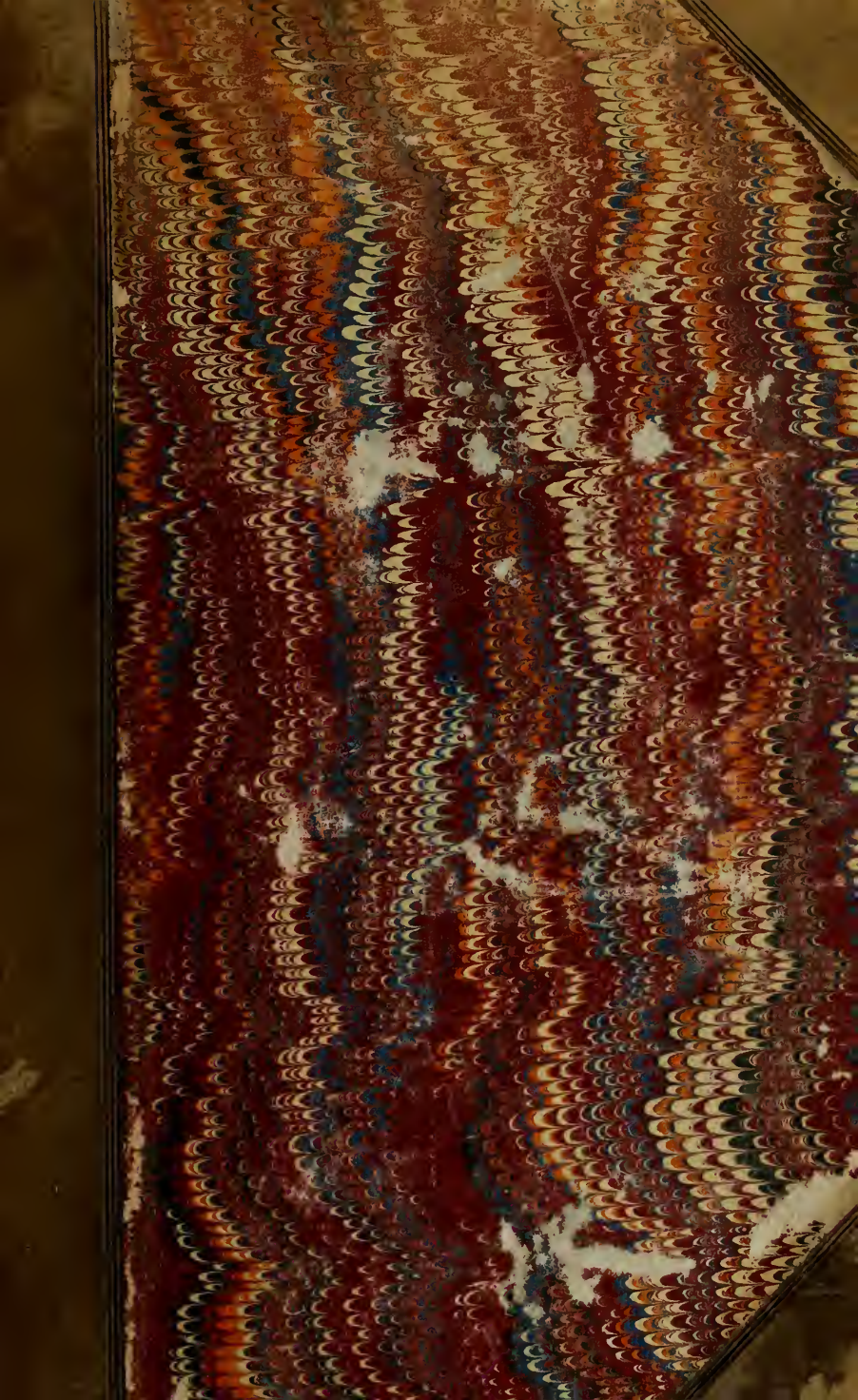






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A C H A R G E

DELIVERED TO THE

CLERGY OF THE DIOCESE OF WINCHESTER

AT HIS

FOURTH VISITATION

IN SEPTEMBER, 1841.

BY

CHARLES RICHARD SUMNER, D.D.

LORD BISHOP OF WINCHESTER,

PRELATE OF THE MOST NOBLE ORDER OF THE GARTER.

Second Edition.

LONDON:

J. HATCHARD AND SON, 187, PICCADILLY.

MDCCCXLII.

LONDON :

PRINTED BY G. J. PALMER, SAVOY STREET, STRAND.

TO THE
CLERGY OF THE SEVERAL DEANERIES

IN THE
DIOCESE OF WINCHESTER,

This Charge,

PRINTED AT THEIR REQUEST,

IS INSCRIBED, WITH SINCERE RESPECT AND AFFECTION,

BY THEIR
FAITHFUL FRIEND AND BROTHER,

C. R. WINTON.

*Farnham Castle,
November, 1841.*

A CHARGE, &c.

MY REVEREND BRETHREN,

THE progress of years has again brought us to that season when, by the providence of God, I am permitted to meet you, now for the fourth time, in our periodical assembly. And when we thus come together face to face, and each recognizes his fellow-labourers in this portion of our common Lord's vineyard, we are forcibly reminded, if I mistake not, as well by those on whom we look, as by the remembrance of those on whom we look no longer, of the ceaseless lapse of time—of the mutability of men, as well as of things—of the door for ever closed on those who have passed away—of the rapidly lessening vista of life for those who remain.

It may be that, while I am speaking, the full tide of recollection is pouring into the hearts of some who hear me, and the chequered page of their own pastoral history is unfolding itself visibly

to their mind's eye; and as they review the years that are gone, there flit before them the reminiscences of early aspirations to be enrolled amidst the saintly band—the sanguine steps with which they passed the first threshold of the ministry—their later discoveries that the regions of real life are very unlike the representations of poetry and romance—that when their young men go out into the field at eventide, it is not that they may meditate, as Isaac did—or that while their shepherds are keeping watch over their flocks by night, no glory of the Lord is shining round about them, and no thoughts of Bethlehem, or of the thing which came to pass there, are occupying their minds. Reflections such as these may be turned to profitable account, if the retrospect is effective to make us more earnest in redeeming the time, more sensible of its fleeting character, more diligent in working while yet it is day, more accurate in bringing things present and transient to the true test, the relation in which they stand to things future and eternal; and, above all, more full of prayer for a larger manifestation of the divine blessing; like watchmen upon the walls, “which never hold their peace day nor night;” that “give the Lord no rest till he establish, and till he make Jerusalem a praise in the earth.”*

* Isaiah lxii. 6, 7.

Since my last visitation, not a few measures affecting the clergy have occupied the public mind, and some of them have been the subjects of legislation. Among the latter, I consider those connected with the great question of education as most important, whether as regards the fundamental principles at stake, or the weighty consequences involved in the issue. You are well aware of the discussions which followed the appointment of a Committee of Council for superintending the application of any sums voted by Parliament for the promotion of public education. Those discussions comprehended questions of the most vital character—such for instance as the separation of religious and secular instruction—the withdrawal of its superintendence from the church—the substitution of a popular training on general principles in the place of that specific teaching under the care of the clergy which has hitherto been enjoyed by all but one twenty-fourth of the whole number of children in the kingdom receiving daily education—and the introduction of inspection into our national schools, not only not emanating from ecclesiastical authority, but altogether unconnected with, and independent of, the National Church.

Protests, ultimately successful, were entered against the views propounded by the Committee of Council; and the clearest indications were

given, that those views were not in accordance with the sentiments entertained by the country at large. There were signs not to be mistaken, that the laity in general had made up their minds to uphold a system of popular instruction, based on sound and scriptural principles, and conducted in harmony with the doctrines and institutions of our Church. The clergy throughout the kingdom, with an unanimity the more remarkable as it was not the fruit of any preconcerted plan of action, and in many instances at the cost of heavy personal sacrifices, declined to accept assistance encumbered with conditions which threatened to control their superintendence, and interfere with the discharge of their functions as directors of religious education within their own schools.

The result has been the satisfactory establishment of the principles for which we contended, and their recognition by the authorities of the state in the minute of the Board of Education adopted on the 15th of July, 1840, and approved and sanctioned by the Queen in Council on the 10th of the following month.

I have been particular in recording this summary of facts, because it is of the highest importance that we should realize our true position. We claim to superintend the religious instruction of the children of our Church. The

country gives its testimony to the validity of our pretensions. The state acknowledges and ratifies them. What then are the means at our command for fulfilling our trust? What machinery have we already at work? What modifications are contemplated? What plans in progress? What are the obstacles, if any, which impede their success? Are those obstacles insuperable?

My reverend brethren—I trust there is not one among you who thinks so meanly of me as to impute to me a disregard of your real difficulties—an ignorance of their extent, or an indifference to the self-denial and personal sacrifices which they impose upon you. I know too well the struggles of many a parochial clergyman, contending against the want of local support, the opposition of a prejudiced or imperfectly informed class of society, or the apathy of an uneducated generation, not to look with cordial sympathy upon the trials of his position. No one is less disposed than myself to question the existence or to depreciate the amount of the impediments which obstruct the usefulness of your schools. I am not unjust to your many labours, nor unmindful of the cheerful and disinterested spirit in which they are undertaken. But I cannot conceal from myself, and you will bear with me if I endeavour to press the con-

viction of the fact on your own minds, that our scholastic provision for affording a competent education, religious and secular, to the youth of the diocese, is at present mean and unsatisfactory, and inadequate for the object in view. I am not now about to enter into the statistics of the number of schools and of children under instruction. Perhaps we may have been a little misled by tabular statements which have represented, and truly represented, an extensive machinery—many wheels in apparent motion—facilities more or less abundant, and agencies more or less intelligent, in almost every parochial district for training up the sons and daughters of our land in Christian doctrine and useful knowledge. Suffice it to say, generally, that our schools are almost as many as our churches; though I regret to observe that some have been discontinued, I know not why, since my last visitation; and too many are still conducted in nothing better than hired or cottage rooms—an inconvenience which I hope may be remedied in some cases by the provisions of the act passed in the last session for facilitating the conveyance of sites.* The returns, also, seem to indicate that, with the exception of the more crowded town-parishes, the number of children on the books bears a fair proportion to the population.

* See Appendix I.

Whether it would appear, on more minute inquiry, that it happens here, as in army calculations, that the effective strength actually brought into the field, falls materially below the apparent number on the roll, I will not now stop to inquire. The real question is—What is the competency of the directing head? How are our troops of children officered? We cannot have efficient schools without efficient instruments to conduct them. A race of incompetent teachers can produce nothing better than a generation of incompetent scholars. If the pretensions of our masters and mistresses are of the humblest kind, the acquirements of the classes must be of the same humble character; the waters which flow from the fountain will not rise above its level.

You will, doubtless tell me—We admit the truth of your representations—we do not question the justice of their application; but in this respect we are in the evil case of the children of Israel—"There is no straw given unto thy servants, and they say to us, Make brick."*

Here, then, is our first difficulty—of acknowledged magnitude, but not, I think, insurmountable. The root of the evil is the incompetency of the teacher; let us see what can be done to lessen it. Make him learn before he teaches. Give him the tools of his trade, and qualify him

* Exodus v. 16.

for their use. Improve the staple of his tuition. Imbue him with something more than mere elementary knowledge. Require from him at least a decent aptitude for imparting what he knows to others. Cultivate his intelligence, and discipline his temper. Elevate, if you can, his status in society. Forbear to place in one of the most responsible situations in the parish persons who have no better recommendation than failure in another profession, inability of physical powers, or superannuation for other work. Above all, look at character—make it essential and indispensable—religious character, moral character.

I need scarcely tell you, that it is a primary object with the Diocesan Board of Education, recently established at Winchester, to provide for our present exigencies in this matter by the institution of training schools. In conjunction with the Board formed at Salisbury for a similar purpose, operations have been already commenced in furtherance of this design. In the latter city, a training-school for mistresses and at Winchester a similar establishment for masters, have been for some time opened under the best auspices. A certain period must necessarily elapse before the fruits of their labours can be matured; but eventually, and, I trust, at no very distant day, we may look with

confidence, under the Divine blessing, for the fulfilment of our reasonable expectations in the benefits which the diocese at large may be enabled to reap from these institutions.

But another practical difficulty exists, of a very serious kind, which has been little adverted to in the recent educational discussions. We have been perpetually reminded of the excellence of the elementary schools in Prussia, and have been bidden to re-model our instruction for the labouring classes, on the example of the continental system. But where are our scholars? On whom are we to exercise our borrowed craft? In Prussia the children are compelled by law to go to school between the age of five and six years, and to remain there until the completion of their fourteenth year.* Their whole course of instruction is divided into four periods, each comprehending no less than two years. Under the present circumstances of social life in this country, it is obvious that a voluntary sacrifice on the part of parents, to a similar extent, is impracticable. It is the universal complaint of our masters that the children of both sexes are withdrawn from school at the earliest moment that a benefit, however inconsiderable, can be derived

* Wittich's Account of the Former and Present Condition of Elementary Schools in Prussia. First publication of the Central Society of Education, p. 166. Cousin's Report of the State of Public Instruction in Prussia, pp. 24—30.

from their labour. And the effect is, that so far from being able to carry out a course of instruction, and exercise the control of a steady and consistent discipline on the faculties and tempers of our youth, we are compelled to abandon them to the unruliness of their own passions at the very period when their minds are just opening to culture, when training might be effectual, and improvement in knowledge rendered permanent. Let a stranger visit our national schools, and he might take them for the nurseries of our youngest population. Tell him that they are the chief seminaries of sound learning and religious education for the offspring of our peasantry, and that the infants whom he sees before him, who will become in a few short years the industrial classes of our land, are there receiving, so far at least as the school is concerned, the whole of that early training which is to have an influence upon their future character, and are laying in the whole store of intellectual intelligence which is to fit them for common life,—he might well ask what harvest can be anticipated from such a scanty sowing? or rather whether it is not to be apprehended that instead of “a thousand vines at a thousand silverlings,” “all the land shall become briers and thorns;” and in the place of pleasant and fruitful fields, shall grow up a noxious and unprofitable vegeta-

tion. Of the many difficulties with which we have to grapple, I know of none more formidable; because I must frankly confess that, although we may do something by our adult schools, and something by our Sunday schools, where we can attract to them such of the elder children as have left our daily instruction, yet, under existing circumstances, I see for the evil in question no adequate remedy.*

One thing, however, is clear, to my mind at least. The very inconvenience to which I have adverted, distinctly marks our present duty. We must not lose the season. We must sedulously employ all the intelligence within our reach upon the brief seed-time at our command. We must sow as much as we can in the earliest dawn of the morning, for our occupation is gone, and our work is done before the dew is off, and the sun has fully risen.

I turn, however, to a subject on which our prospects are brighter—the increase of church-accommodation throughout the diocese. Nothing has yet occurred to check the impulse given by the formation of the Diocesan Church-building Society. The committee have proceeded steadily in their work, stimulating by their grants a far more considerable local outlay, and aiding in the provision of about 6,000 additional sittings

* Appendix II.

annually, of which from one half to two-thirds are free.* Since the year 1828, 83 churches have been consecrated, of which 56 are additional; 17 more are now in progress, and 6 are rebuilding. And thus it has come to pass that many wild spots have been gladdened by the sound of the church-going bell; many yet wilder hearts have been tamed by the blessing of God upon the ordinances of the church; many have been spared the temptation of swelling the ranks of an almost involuntary dissent; and not a few, who had gone out from us, have been brought back rejoicing within the pastures of our own fold. Glad tidings these, after a day of rebuke and blasphemy!—a call to thank God and take courage!—a motive for renewed energy, and self-devotion, and self-denial, on the part of the servants of the Lord to arise and build!

* The Society was established in March, 1837: since which period it has expended in aid of funds for building, rebuilding, and enlarging churches and chapels, the sum of £15,700, whereby it has encouraged an additional outlay from other sources of £70,122. The fruit of this outlay has been an increase of church-accommodation to the extent of 19,315 additional sittings, of which number 11,350 are free and unappropriated. The population of the parishes which have thus received assistance, amounts in the aggregate to about 140,000, according to the census of 1831, and their churches contained 35,959 sittings, of which only 8,068 were unappropriated.—See Appendix III.

To arise and build—for as yet most inadequate is our provision to the exigency of our need. Not as yet have we prepared abundantly, like David, for the house which it was in his heart to build; “an hundred thousand talents of gold, and a thousand thousand talents of silver; and of brass and iron without weight.” Not as yet have we seen a simultaneous and collective effort, as of old, when “they came, every one whose heart stirred him up, and every one whom his spirit made willing,” and when the people brought “much more than enough for the service of the work, which the Lord commanded to make.”* We have as yet done little more than attempt by a few desultory exertions the repair of some of the worst breaches in our Zion. We have not advanced beyond the day of small things. Here and there the dormant zeal of some one has been awakened, of whom his neighbourhood will testify, as of the centurion of old, “he loveth our nation, and he hath built us a synagogue.” Here and there “the people have had a mind to work,” and they have come, “both men and women, as many as were willing-hearted, and brought bracelets, and earrings, and rings, and tablets, all jewels of gold.”† Here and there some worthier structure has arisen,

* 1 Chron. xxii. 14; Exod. xxxv. 21; xxxvi. 5.

† Nehem. iv. 6. Exod. xxxv. 22.

emulous of those enduring monuments of other ages, the glory of our land; on which the traveller, as he looks may say, "What manner of stones are here?" But many a waste yet lies uncultivated; many a distant hamlet still remains unvisited by the beautiful feet of them that preach the gospel of peace; and many a dense mass of population still presents its thousands and tens of thousands of living beings, tended habitually by no spiritual pastor, and for whom none statedly performs any office of the church, except perhaps the last, when the soul is gone to its account.

But then, I must ask with Holy Scripture, "How shall they preach, except they be sent?" Our most pressing want at the present moment, is increased efficiency of pastoral superintendence. Fields of immense extent lie spread out to the prospect, far as the eye can reach, and white for the harvest, but mocking the puny efforts of the single reaper. We must send more labourers. We must strive to hasten the time when the universities of our land shall strengthen their high claims on the gratitude and confidence of the country, by superadding to their present course the training of young men for the ministry of the church; as well by direct encouragement of theological reading, as by instruction in the experimental branches of clerical education;

in the details of parochial machinery, the composition and delivery of sermons, the preparation for the effective discharge of the manifold duties of the parish priest.* We must exact from our spiritual husbandmen no more work than they can safely and permanently perform. We must make a better provision for their support ; such a provision, at least, as shall suffice for the decent maintenance of one who is worthy of his hire, and whose sacred calling restricts him from having recourse to the ordinary sources of emolument.

For what are the necessities of our present condition ? We build a church in the midst of the poorest and densest part of some populous parish. We are constrained to station there, in the very front of the battle, one whose armour is yet untried ; some young and inexperienced

* Mr. Perry suggests the appointment of a professor of pastoral theology, to whose office it would belong “ to instruct his class in matters relating directly to their future pastoral duties, rules as to the composition and delivery of sermons, the reading of the lessons and liturgy, the interpretation of the rubrics and canons, the knowledge of the more important particulars of the ecclesiastical law, and such general rules as can be given in a lecture-room, for the management of parochial schools,” &c.—“ Clerical education, considered with an especial reference to the Universities ; in a letter to the Right Rev. the Lord Bishop of Lichfield, by the Rev. Charles Perry, M.A., Fellow and late Tutor of Trinity College, Cambridge.”

man (perhaps a deacon) who feels, more keenly than others can do, his unfitness for such a post, his need of direction. We force him to occupy at once a foremost and independent position; we assign to him the most difficult of all ministerial tasks—a duty which requires all the sound judgment and discretion of the wisest head, with all the fire and energy of the most zealous spirit—that of gathering a congregation out of materials unused alike to doctrine and discipline—of retaining it, after the first impulse of novelty has subsided—and of raising, out of its good will, or its sense of duty, the means for providing all those charitable and benevolent institutions which ought to spring up necessarily, and be connected inseparably, with the ministrations of the sanctuary. And then he toils on for a time, and casts his bread upon the waters, and plows upon the sand which retains no trace of his labours visible to mortal eye, though it may be that some seed fallen from his hand, long unseen and dormant, may yet germinate and spring up, and bud and blossom in its season, and its fruit be gathered finally into the garner of the great Husbandman. Meanwhile, he, the sower, uncheered with the promise of future harvest, retires, after a few short months or years, with sinking health and exhausted spirits, to make room for a succession of similar novices in the pastoral charge, in-

competent, like himself—not from any fault of their own, but by reason of inexperience, to make full proof of their ministries, and unsupported by weight of personal character—not from lack of character—but because character cannot acquire its just influence till people have had time to know, appreciate, and love it.

Or take the case of some rural district remote from the busier haunts of the town or the factory, where the ties of parochial relationship are so relaxed as to be practically unknown, and the peasant knows no observance of days or mark of holy seasons, reckless alike of the terrors of the Lord and of the consolations of religion. While he lives, no man cares for his soul; and when he perishes, no man layeth it to heart. Suppose a fold provided for these few sheep in the wilderness, and a pastor allotted to tend and feed them. He cannot go in and out, and visit them from house to house, in season and out of season, for not so much as a tent is set up for him in the midst of his people. He cannot, like George Herbert's Country Parson, make his home a copy and model for his parish, for his nearest dwelling-place is a Sabbath-day's journey distant. And yet we expect from a superintendence so defective, all the benefits of the parochial system; from ordinances so imperfectly administered, all the blessings which Christ has

covenanted to his church ; we are disappointed if no miracles spring out of this mockery of a cure ; we marvel if the dry ground become not suddenly fertile, as the garden of Eden, and the desert fail forthwith to rejoice and blossom as the rose.

My reverend brethren—these things ought not to be, in a wealthy Christian community like our own. And there are indications, if I mistake not, of an increasing sense of our duty, in our public and our private character, in this respect. Individual gifts are liberal, beyond any modern precedent. The collections in our churches are higher in character and amount ; and might, perhaps, be increased beyond our expectations, if they were more frequent ; or even if opportunity were afforded, so that every man who is so minded, might lay by in store, according to the apostolical injunction, “ upon the first day in the week, as God hath prospered him.” Such a plan has been introduced with success in more than one instance in this diocese. In one church, where means are provided for receiving contributions towards a specific object—the erection of a new parochial chapel—the experiment has produced above £300,* by spon-

* I learn that the whole sum collected between March 29, 1840, and December 26, 1841, amounts to £380 2s. 6d.

taneous and anonymous offerings, within a period of less than eighteen months.

I may be told, however, that the operation of the act for the reduction of the cathedral establishments will materially benefit the incomes of the new churches, as well as the old class of ill-endowed cures throughout the kingdom. On the principle and policy of the act itself I wish to abstain from making any remark whatever. My objections to the measure are well known, and were shared, as I have reason to believe, by many of you. I have pleasure in reflecting, that although the opposition to the bill, both within and without the walls of Parliament, was unavailing, the modifications introduced into the original draft have been neither few nor unimportant. And as it has pleased the Legislature to pass it into a law, it now becomes our duty to assist in making its provisions as efficient as possible for producing the utmost amount of beneficial result which can be derived from it. We are not, however, to look for results which the ecclesiastical commissioners have not only not expected themselves, but have studiously discouraged others from anticipating. They state distinctly in their second report, that the resources which the Established Church possesses, in whatever way they may be husbanded or distributed, are evidently quite inadequate

to the exigency of the case. They disclaim all desire of holding out any expectation of a large immediate accession to the funds now available for the augmentation of poor benefices, and the creation of new ones. And with good reason. In the year 1836, it was certified that of 10,478 benefices from which returns had been received, 3,528 were under £150 per annum ; that of this number 13 had a population of more than 10,000, 51 of from 5,000 to 10,000, 251 of between 2,000 and 5,000, and 1,125 of between 500 and 2,000. Of the same 3,528 poor benefices, it further appeared that 297 were under £50 per annum ; 1,629 between £50 and £100 ; and 1,602 between £100 and £150. Assuming, therefore, that the entire fund to be derived from the cathedrals is applied exclusively to raise the smaller existing livings into anything like a decent maintenance for the holders, and that no addition is made to the income of benefices having a population below 500, it will take no less a sum than £235,000 per annum to raise all benefices having a population of between 500 and 2,000 to the annual value of £200 ; those having a population of 2,000 and upwards, to £300 ; and those having 5,000 and upwards, to £400 per annum. Now the whole revenue which the Commissioners originally calculated would be ultimately at their disposal, amounts to little more

than £130,000,* leaving an annual deficiency not short of £100,000 for the augmentation of this class of livings alone. Or again, on the supposition that the whole of the cathedral fund is devoted to the endowment of new churches, its inefficiency will be no less apparent. More than 30 years must elapse before the £130,000 can be fully realized; and by the time that period arrives, as the population of the country increases at the rate of 200,000 per annum, 6 millions will have been added to the present number. Now, allowing one church to be built for every 3,000 souls, the entire revenue to be derived from the cathedrals will afford an endowment of no more than £65 per annum for each church.

It is plain, then, that we can look for no adequate substantial endowments from this source, even when all the proceeds which can be realized shall have accrued. The utmost that we can anticipate is nothing better than a palliation of the evil in some of its most pressing cases. We must accustom ourselves to view the subject steadily in this light, lest the very palliation make the evil worse, and the relief itself, partial and inadequate as it is, prove an obstacle to the

* Second Report, p. 76. The sum actually received will probably exceed this estimate; but not, I fear, in a ratio which will materially affect the argument.

adoption of a more sufficient remedy. At present the available funds of the Commissioners have only permitted them to recommend the granting of such augmentations as may be requisite to secure an average annual net income of £150 to the incumbent of every benefice or church, with cure of souls, having a population amounting to 2,000, and being in public patronage. They also profess themselves ready to receive for consideration any offer of a benefaction to meet an augmentation of any benefice, whether in public or private patronage, having a like amount of population, and an average annual net income below £200.

It remains to be seen whether the sacrifices, by which this small amount of relief has been obtained, will have the effect of stimulating national or individual benevolence towards the more effectual accomplishment of the desired ends. Meanwhile, it is our plain duty to be “ready to distribute, willing to communicate,” to be in the front ranks of Christian charity, as well by example as by exhortation. And in connexion with this subject, I wish to take this opportunity of suggesting a general appeal in every church of the diocese on a given day, in aid of the now exhausted funds of the Diocesan Church Building Society. It is the prerogative of the crown to require—I can only recommend—but I per-

suade myself that there are none of my reverend brethren, who will not gladly afford their services in promoting this good object. I think there are many who will rejoice in an occasion which will unite all parts of the diocese, at one and the same time, in one and the same pious work of charity. May we not look for the divine blessing on this simultaneous effort? May we not hope that it will be instrumental in knitting us together, as brethren of one house, in a closer union, and a more intimate mutual sympathy? May it not profitably remind us that we are all members of one body, and “whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it?” I would propose for this purpose the last Sunday in November, being Advent Sunday, as an appropriate season for the ministers and stewards of Christ’s mysteries to prepare and make ready the way of Him whose birth in the flesh they will so soon after celebrate, by exciting their congregations to arise and build to his honour.*

* Since the first edition of this charge was printed, returns have been received by the Rev. W. H. Gunner, the treasurer, of the collections made in 418 churches on the day appointed, and the amount is stated to be 2,208*l.* 12*s.* 7 $\frac{3}{4}$ *d.* The returns from the remaining churches have not yet been sent in.—Dec. 30, 1841.

On the subject of church rates, I desire to record my entire concurrence with what has been recently stated in both counties of the diocese by the Archdeacons of Winchester and Surrey at their last visitations. The importance of the judgment in the Exchequer Chamber, lately delivered by Lord Chief Justice Tindal, will not have been overlooked by you. The main question which came under the consideration of the court on that occasion, was this—Whether the churchwardens of a parish, after a rate for the necessary repairs of the parish church has been proposed by them to the parishioners, at a vestry meeting duly convened for that purpose, and has been refused by a majority of the parishioners there assembled, can, of their own sole authority, at a subsequent time, by themselves, and not at any parish meeting, impose a valid rate upon the parishioners? This question the court unanimously decided in the negative.*

This judgment, it will be seen, does not involve the consideration of the question, whether a rate be valid which is made by the wardens and

* It must be observed that this decision does not touch the case of a vestry duly summoned, at which none of the parishioners have thought fit to attend and express an opinion. Under such circumstances the Churchwardens, though standing alone, do in effect constitute the whole vestry, and have authority to bind the absent parishioners.

a minority at a vestry duly called ; but the observations which fell incidentally from the court, and the inferences fairly deducible from the whole tenor of reasoning employed by the learned Judge, lead to the belief that such a rate would be legal. Proceedings have been since instituted with the view of obtaining a decision on this point. But be this decision what it may, the spiritual court has clearly cognizance in proceedings against parties who refuse a rate ; and on their contumacy being duly signified to the Court of Chancery, that court—and not the Spiritual Court—will punish with imprisonment, from which discharge can only be obtained by retraction of contumacy and payment of the costs.

Meanwhile Chief Justice Tindal has established authoritatively a most important position. He stated, with the unanimous concurrence of the whole court,* “ that the obligation by which the parishioners, that is, the actual residents within,

* Present : Lord Chief Justice Tindal, Lord Abinger, Mr. Baron Parke, Mr. Justice Bosanquet, Mr. Baron Alderson, Mr. Justice Coltman, Mr. Baron Rolfe, and Mr. Justice Maule. The case on which the Chief Justice of the Court of Common Pleas delivered this judgment, was on a writ of error from the Court of Queen's Bench. The Judges of that Court, by Lord Chief Justice Denman, had previously declared, in as strong terms, the obligation of the parishioners ; so that all the Judges of all the Courts, without exception, have concurred in this point.

or the occupiers of land and tenements in every parish, are bound to repair the body of the parish church, whenever necessary, and to provide all things essential to the performance of divine service therein, is an obligation imposed on them by the common law of the land.”

“ The repair of the fabric of the church is a duty which the parishioners are compellable to perform, not a mere voluntary act which they may perform or decline at their own discretion ; the law is imperative upon them absolutely that they do repair the church ; not binding on them in a qualified limited manner only, that they may repair or not, as they think fit ; and when it so happens that the fabric of the church stands in need of repair, the only question which the parishioners, when convened together to make a rate, can by law deliberate and determine, is, not whether they will repair the church or not, (for upon that point they are concluded by the law,) but how and in what manner the common law obligation, so binding them, may be best and most effectually, and, at the same time, most conveniently, performed and carried into effect. The parishioners have no more power to throw off the burthen of the repair of the church, than that of the repair of bridges and highways ; the compelling of the performance of the latter obligation belonging exclusively

to the temporal courts, whilst that of the former has been exercised usually, though perhaps not necessarily exclusively, by the spiritual courts, from time immemorial." *

This valuable judgment reduces the question to a very simple issue. It may have happened hitherto, and I have no doubt it has happened, that a rate for the repair of the church fabric has been resisted by honourable men, in perfectly good faith—that they really believed the obligation rested on other parties—or, at least, that they, the recusants, were legally at liberty to refuse a rate, if they chose. I would desire to attribute the few cases of opposition which have occurred in this diocese to one or other of these causes—or at least to an ignorance or misapprehension of the law which rendered them excusable. I have no complaint to make, if any opposition, influenced by such motives, has been made hitherto. But the question has now assumed a new position. It now appears that repair is not a matter of option, but of legal necessity—that it is an obligation not shifted from the shoulders of others, but inherent in, and of right belonging to the parishioners themselves—that

* The judgment delivered in the Braintree Church-rate case, by the Lord Chief Justice Tindal, in the Court of Exchequer Chamber, Feb. 8, 1841. Taken from Mr. Gurney's Short-hand Notes.

it is laid on them not by the bishop, not by the clergy, not by the Spiritual Court, but by the common law of the land. It pronounces that it is their duty to repair, and that they cannot legally rid themselves of the burthen. For the future, therefore, the whole matter is brought to the test of honesty or dishonesty. All future recusants are placed in the position of parties who know their obligations, and yet seek, for interested purposes, to evade them. Such opponents may, perhaps, interpose for a little while technical difficulties, the cost of removing which must in the end come back upon the parish ; they may temporarily embarrass the wardens, and increase the rate ; but I believe that they will find no countenance in the honourable and honest feeling of the country at large. I entertain no doubt that the sound sense and upright principle of the great majority of the community will cheerfully discharge the obligations to which a competent authority has pronounced them liable by the common law of England, when limited to the proper objects, and confined within those reasonable bounds which moderation and propriety prescribe. The mass of the people may be easily led to misunderstand the law, and then to act in opposition to it ; but the law once declared by its legitimate and recognized expounders, they will

have no sympathy with men who knowingly and wilfully array themselves against it.

It will doubtless happen that, whilst we thus defend the outworks of our Zion, and vindicate her endowments, and maintain the privileges with which she has been invested, not, be it remembered, for the benefit of the clergy, or of any separate class, but for the general good of the community, we shall be taunted with the vulgar cry of a kingdom of this world, and stigmatized as members of nothing better than a law-church. Interested motives may be imputed. The purity and simplicity of the Gospel may be denied to us. Be it so : provided only that within the citadel are true-hearted men, imbued with the spirit of a sound mind, "strong in the Lord, and in the power of his might," and able to give a reason of the hope that is in them. Be it so : so long as the trumpet from our battlements gives no uncertain sound, and the watchmen on our towers hear the word at the Lord's mouth, and warn the people from him. It is the church's praise that her beauty and her strength are internal and spiritual. "The king's daughter is all-glorious within." Rob her of this majesty, sully her white vestments, divest her of her inward adorning, the robe of righteousness and salvation, and you defraud her of her power and grace ; her fine gold is tarnished,

her crown is humbled in the dust, and she stands before her enemies resourceless and dishonoured.

Are we then, as a church, in risk of incurring any such danger? Is our glory in any jeopardy? Is there heard, as it were, something of a confused sound of voices at a distance, which might make some Eli, sitting in the gate, to tremble for the ark of God? If there be in the horizon as much as the earliest rising of a little cloud, you have a right to expect from one in the position which the duty of my office bids me discharge this day, the explicit declaration of my fears. And you will give me your candid attention a little longer, while I attempt in honest jealousy for what I deem the truth, to point out some of the grounds of my apprehension.

There is reason, as it seems to me, for fearing injury to the distinctive principles of our church, if a cloud be raised again around that great doctrine, which involves the mode in which we are "accounted righteous before God;" if it be even called in question whether "the Protestant doctrine of justification" be "a fundamental of faith;" if instead of the satisfaction of Christ, singly and alone, as the ground of acceptance, a certain inherent meetness of sanctification be so connected with the qualification *ab extra*, as to confound the operation within with the work

of Christ without. Let him to whom universal consent has assigned the praise of judicious, pronounce his opinion. "This maze the Church of Rome doth cause her followers to tread, when they ask her the way of justification." *

There is ground, I think, for fear, if a system of reserve in communicating religious knowledge be introduced, and we are taught to treat salvation by grace as "a great secret," to be kept out of the sight of the ungodly for fear of an "indelicate exposure of religion," and that "to require from both grown persons and children an explicit declaration of a belief in the atonement, and the full assurance of its power, appears equally untenable."† Is this conclusion drawn from the analogy of our blessed Lord's own teaching? We, I trust, have not so learned Christ. We remember how, in the very earliest days of his ministry, he did not hesitate to bring forward some of the highest doctrines. At the first passover, he assumed a right over his Father's house by cleansing the temple—a declaration of the Divine prerogative of the strongest kind. His discourse with Nicodemus is based upon the doctrine of regeneration—the deepest theological truth. His conversation with the woman of Samaria revealed that God is a spirit—the most abstract metaphysical truth. In de-

* Appendix IV.

† Appendix V.

claring to the people of Nazareth that to none of the widows in Israel was Elias sent, "save unto Sarepta, a city of Sidon, unto a woman that was a widow," he taught the doctrine of election, the most mysterious of the Divine purposes. We remember how, some months before his crucifixion, he intimates the sacrifice itself and its object: "Destroy this temple;" "The Son of man must be lifted up;" "The bread that I give is my flesh, which I will give for the life of the world." And it was his last care, immediately before the ascension, to enter with the eleven into the full explanation of his expiatory sacrifice, referring to his former discourses, and interpreting their meaning, that the apostles, and after them in turn their successors, might be competent expounders of this important doctrine.*

Neither have we so learned the practice of the apostles. It was not by throwing a veil over the cross of Christ that St. Paul showed his reverence for that high and holy mystery. "I determined not to know anything among you, save Jesus Christ, and him crucified." "I delivered unto you first of all that which I also received, how that Christ died for our sins according to the

* John ii. 19; iii. 14; vi. 51. Luke xxiv. 44—47. See Ministerial Character of Christ, p. 169.

scriptures.” He takes the Galatians to witness that Jesus Christ had been evidently set forth before their eyes, crucified among them. So far is he from shrinking from the theme, as too sacred and awful for speech, that he glories in giving it explicit prominence even in the midst of those who could not receive the truth. “We preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness.” *

Neither have we so learned the requirements of our church, which expects that out of the mouths of the very babes and sucklings God will perfect praise. The earliest christian lesson which she bids us teach our children, is that “God the Son hath redeemed us.”

Neither have we so learned in the school of experience. The whole history of the church, in every age, tends to prove the utter inefficiency of a ministry which is not faithful in honouring the

* 1 Cor. xi. 2; xv. 3. Gal. iii. 1. 1 Cor. i. 23. A very peculiar interpretation is given in Tract 80, 73--75, the expressions “Christ crucified,” &c., namely, that when St. Paul says “we preach Christ crucified,” it means “the necessity of our being crucified to the world, and our humiliation together with him.” Professor Scholefield, in the appendix to his Second Sermon on Scriptural Grounds of Union, preached before the University of Cambridge in 1840, has critically examined this interpretation, and convincingly shows its untenableness.

Saviour by a full exhibition of his grace and love, in pointing to the light which beams from the cross, and in proclaiming openly, "Behold the Lamb of God." The experiment has been often tried. It has been tried upon individuals ; it has been tried upon parishes ; it has been tried upon whole countries ; and many a conscientious pen has been constrained to write the record of its utter failure.* Could it be otherwise, when our Master has said, "I, if I be lifted up, will draw all men unto me?" Could it be otherwise, "lest the cross of Christ be made of none effect?"

There is ground again for fear, if we are in peril of losing sight of the opinion of Bishop Hall, that the chief ground of all the errors of the Church of Rome is the overvaluing of tradition ; or of the cautious warning of Bishop Jewell, that we may in no wise believe the churches themselves, unless they say such things as are agreeable to the scriptures ;—if we derogate from the exclusive supremacy of the Word, as containing all things necessary to salvation, by a phraseology which in effect gives a co-ordinate authority to the interpretation of antiquity, instead of making the Church, with our article, "a witness and a keeper of holy writ ;"—or if, finally, instead of taking holy scripture, with Bishop Taylor, as "a full and sufficient rule to

* See Ministerial Character of Christ, pp. 442, 443.

Christians because there is no other,"* we distinguish "two instruments of christian teaching, holy scripture and the church:" and after adjusting their respective offices, so as to establish, not an exclusive, but a combined or joint rule of faith, conclude that in the sense in which the phrase "is commonly understood at this day, scripture, it is plain, is *not*, on Anglican principles, the rule of faith." What is this, but to imply, in spirit, if not in terms, a double revelation? †

There is ground again for fear, if, on the one hand, it becomes habitual among us to extenuate and speak in soft language of the deep corruptions of the Church of Rome, ‡ dwelling upon her "high gifts and strong claims on our admiration, reverence, love, and gratitude;" § attributing to her, of all other religious communions, the exclusive possession of that something, to which the age is moving; || and characterizing

* Second part of the Dissuasive from Popery, sect. II., Works, vol. x. p. 384. See also the Rule of Conscience, book II. chap. iii. rule xiv. "That the Scriptures are not a perfect rule of faith and manners, but that tradition is to be added to make it a full repository of the divine will, is affirmed by the Church of Rome." Works, vol. xiii. p. 97.

† Tract 90, pp. 5, 7, 11. See Appendix VI.

‡ Appendix VII.

§ Tract 70, No. 24, p. 7.

|| "In truth, there is at this moment a great progress of

simply as an “event in providence”* that Papal supremacy, of which Bishop Taylor writes that it “will not be necessary to declare the sentence of the Church of England and Ireland, because it is notorious to all the world; and is expressly opposed against this Romish doctrine, by laws, articles, confessions, homilies, the oath of allegiance and supremacy, the book of Christian Institution, and many excellent writings;”†—and if, on the other hand, in the same breath, we accustom ourselves to speak slightly and disparagingly of those great and venerable names of the sixteenth century, of whom one of the ablest and wisest of modern authorities has said, that “we shall search in vain, either in ancient or modern history, for examples of men more justly entitled to the

the religious mind of our Church to something deeper and truer than satisfied the last century.” “The age is moving towards something, and most unhappily the one religious community among us which has of late years been practically in possession of this something, is the Church of Rome. She alone, amid all the errors and evils of her practical system, has given free scope to the feelings of awe, mystery, tenderness, reverence, devotedness, and other feelings which may be especially called Catholic.”—Letter to Dr. Jelf, by the author of Tract 90, pp. 25, 26.

* Tract 90, p. 77.

Dissuasive from Popery, vol. x. p. 260. See Appendix VIII.

praise of splendid talents, sound learning, and genuine piety ;”*—or if we learn to designate the blessed Reformation itself as “ that great schism” which “ shattered ” the sacramentum unitatis, since which era “ truth has not dealt simply and securely in any visible tabernacle ;” †—or if we undervalue our own liturgy and formularies and homilies ; ‡—or put interpretations on our articles at variance with what has been generally received as the intentions of their compilers, and inconsistent with the royal declaration, that “ no man . . . shall put his own sense or comment to be the meaning.” §

And, lastly, I cannot but fear the consequences for the character, the efficiency, and the very truth of our church, if a system of teaching should become extensively popular, which dwells upon the external and ritual parts of religious service, whilst it loses sight of their inner meaning and spiritual life ;—which defaces the brightest glory of the church, by forgetting the continual presence of her Lord, seeming in effect to depose him from his rightful pre-eminence ;—which speaks of the sacraments, not as

* Bp. Van Mildert’s Lectures, vol. i. p. 288.

† Tract 71, p. 29. See Appendix IX.

‡ Appendix X.

§ Appendix XI.

seals and pledges, but as instruments of salvation in a justificatory and causal sense ;—not as eminent means of grace ; inasmuch as “ faith is confirmed and grace increased ” in them, as our article speaks :—not as that they “ be not only badges or tokens of christian men’s profession, but rather certain sure witnesses and effectual signs of grace,” as our article speaks again ;—but as if they were the only sources of Divine grace, to the exclusion of any other ;—*the* means ;—*the* keys of the kingdom ;*—deprecating, as superstitious, an “ apprehension of resting in them,” † and investing them with a saving intrinsic efficacy, not distinguishable by ordinary understandings, from the opus operatum ;‡—which tends to substitute, at least in unholy minds, for the worship in spirit and in truth, the observance of “ days and months and times and years ;”—for the cheerful obedience of filial love, an aspect of hesitation, and trouble, and doubt ;—for the freedom of the Gospel, a spirit of bondage ;—for the ways of pleasantness, and the peace which passeth all understanding, the

* “ The keys that can open and shut the kingdom of heaven, we, with St. Chrysostom, call the knowledge of the Scriptures : with Tertullian, the interpretation of the law ; with Eusebius, the word of God.” Jewell’s Apology.

† Advertisement to vol. ii. of Tracts for the Times, p. 5.

‡ Appendix XII.

valley of Baca and a body of death ;—which works out salvation, indeed, with fear and trembling, but without any foretaste of the rest that remaineth for the people of God, and without joy in believing.

Such, my reverend brethren, is the view which I submit to you, not in a spirit of dogmatism, not as desiring to have dominion over your faith, not as lording it over God's heritage, but with an anxious and paramount desire for the prevalence of truth. I speak as unto wise men ; judge ye what I say. If it be substantially correct, there are two special duties, the corollaries, as it were, of our present position, which seem to press imperatively upon men bound by sacred promises, vowed at the most solemn moment of our lives, to banish and drive away all erroneous and strange doctrines, contrary to God's Word.

I. **CONTENTEND EARNESTLY FOR THE FAITH ONCE DELIVERED TO THE SAINTS.** It is the talisman of our ministry. God does not bless an adulterated Gospel. It is when his Word has free course, that he is glorified in the healing of the nations.

Nothing can be more explicit than the witness borne by our Church to the primary importance of this truth. From first to last, in all her offices, she contends for the liberty of calling no man master but Christ. She loses no opportunity of

magnifying Holy Writ. In the coronation of our princes, when the Church presents the sovereign with the book of life, it is characterized as the most valuable thing which this world affords. And then follows that noble commendation—“ Here is wisdom. This is the royal law. These are the lively oracles of God. Blessed is he that readeth, and they that hear the words of this book ; that keep and do the things contained in it ; for these are the words of eternal life, able to make men wise and happy in this world, nay, wise unto salvation, and so happy for evermore, through faith that is in Christ Jesus.” In the consecration of her bishops, on the delivery of the Bible, she addresses them almost in the very words of St. Paul to Timothy : “ Give heed unto reading, exhortation, and doctrine. Think upon the things contained in this book.” And, when she ordains her ministers to the holy functions of their office, she sends them out on their sacred mission with a special and significant injunction as to the matter of their doctrine ; “ Take thou authority to preach the word of God.” For other preaching they have no license. If they lay other foundation than that is laid, it is in contravention of their credentials. The Church’s commission is express, and exclusive—“ Take thou authority to preach the word of God.”

And when this word goes forth in all its free-

dom and integrity, building up the individual members of the flock in the principles of our most holy faith, and shielding them with the doctrine and discipline of the church, can any one mistake the blessing which attends it? Can there be any question of the prosperity? any doubt whether the gracious dew has descended from heaven, and moistened the whole fleece? Mark the results. Dissent stayed; the churches filled; apathy roused; formality shaken; inquiry awakened; a spirit of intelligence engendered in the congregation: the Lord's day observed more decently; the liturgy more highly appreciated; respect for the ordinances increasingly cultivated; the sacraments duly estimated: baptism honoured in the presence of the Church and the pleading for the mercies of the covenant, promised by our Lord Jesus Christ in his Gospel; more frequent biddings to the holy communion; fewer refusals, a less chilling negligence, and a return to a better mind on the part of them that are bidden; domestic prayer more prevalent; an approach to something of godly discipline in the christian family and the christian community; catechetical teaching rendered interesting, and appreciated by parents and children; the rite of confirmation rescued from the disgrace of unmeaning profession or formal ignorance, and elevated into a season of profitable

instruction ; churches and schools planted, and flourishing, as the need of an increasing population may demand ; resort to the pastor, as a spiritual and temporal adviser, the friend and physician of soul and body, consistent in his walk, wise in his counsels, cheerful and accessible in manner ; the recognition of a purer standard of holiness ; of the details of christian duty ; of the obligations of the divine law ; of the doctrine of love to God and man in all its enlarged bearing ; an increase of zeal for the dissemination of scriptural knowledge ; the inculcation of the word of God ; the planting of missions ; the abolition of many old unchristian usages ; the Gospel, however imperfectly obeyed, recognized as authoritative ; christian sympathy and christian forbearance called into action ; a spirit of charity more deeply cherished ; the highway of our God marked out, a way of holiness opened, of holy worship and of holy conversation. These, we think, are among the visible and obvious effects of the ministrations of our church which exhibit in their doctrine, simply and prominently, free justification through the grace that is by Christ Jesus. These, we think, are the answers given to the faithful proclamation of the message of reconciliation. These, we think, are the fruits of the good tree—the products of the branch which draws life

from Christ, the true Vine. These are the seals of a ministry, which divine grace has made effectual for turning the hearts of the disobedient to the wisdom of the just; for bringing peace to burdened consciences; for uniting men by a living faith to Christ their true head; for nourishing them in the church of the redeemed to the full measure of unity, strength, and holiness. Therefore I repeat—"CONTEND EARNESTLY FOR THE FAITH ONCE DELIVERED TO THE SAINTS."

II. The other duty to which the circumstances of the times and of the Church seem specially to invite you, is THE CULTIVATION OF A SPIRIT OF UNITY. The apostolic injunction sent by Epaphroditus to "all the saints at Philippi, with the bishops and deacons," we may well conceive St. Paul addressed with peculiar emphasis to that latter class of which we are members—"Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind."*

"Sirs, ye are brethren." Let the world see the glorious example of a house in harmony with itself—a band of brothers, united by holy ties of sympathy and affection. The divisions of the whole body are too apt to neutralize individual usefulness—against our own will men rank us as partizans, followers of Paul, or Apollos, or Cephas—prepossessions, or prejudices are pre-

* Phil. i. 1; ii. 4.

sumed with little accuracy, and yet more often with no foundation at all ;—differences are magnified or invented ;—shibboleths are applied as tests of opinion ;—fathers are set up against reformers, and reformers against fathers ;—societies against societies ;—one christian truth, or one portion of holy scripture, against another. Meanwhile the bonds of christian fellowship are rent asunder ; the unity of Christ's church is broken ; the charities, and sympathies, and mutual benevolences of brotherhood are violated ; the present communion of saints is blotted, as it were, out of our very creed ; it is forgotten that “ there should be no schism in the body, but that the members should have the same care one for another.” *

And we may find, if I mistake not, an additional call for unity in the aspect of the times. For, although on former occasions of addressing you I have never felt it necessary to adopt the language of despondency and alarm, I may be permitted now to invite you to rejoice in the favourable appearances which surround our Zion. We may look back on the storm that has passed, and thank the great Head of the church that so few wrecks are seen to strew the surface. “ Surely the wrath of men shall praise thee : the re-

* 1 Cor. xii. 25.

mainder of wrath thou shalt restrain." We may call to mind the cry that was echoed from one end of the kingdom to the other, as from the children of Edom of old, "Rase it, rase it, even to the foundation thereof,"—and may appeal for all reply to the increased love of our people, the unequivocal marks of their confidence, the witness which has been borne to the fundamental principles of the church, and to the general faithfulness of the clergy in fulfilling, according to their means, that high trust which has been committed to their keeping. We would fain hope that a quieter day is at hand, when we may no longer be compelled to fight, as it were, our way, with a weapon of warfare in one hand, and the word of truth in the other,—when our exertions may not be paralysed by the necessity of repelling attacks, and our energies may be directed, not to the defence, but to the extension of the church's boundaries. At home and abroad we have a mighty work in progress. A spirit, through God's mercy, has been awakened in the country, which while it shall provide the means of grace for the brother at our own door, will not rest until our ecclesiastical constitution be established, in all its integrity, in every colony connected with our land. We want the co-operation of every hand and heart for giving efficiency to this work. Union is power—and, under the

divine blessing, may prevail ; but the desultory efforts of a distracted and divided house cannot issue in good. Our Jerusalem, if constructed on the ancient model, must be “ builded as a city that is compact together ” — “ at unity with itself.”

“ Therefore,” my beloved brethren, “ I beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love ; endeavouring to keep the unity of the spirit in the bond of peace.” *

* Eph. iv. 1—3.

APPENDIX.

APPENDIX I.—page 6.

*On the new Act (4 & 5 Vict. cap. xxxviii.) respecting the
Conveyance and Endowment of Sites for Schools.*

IN A LETTER TO A PAROCHIAL CLERGYMAN.

REVEREND SIR,—Let me request your particular attention to an Act of Parliament passed at the close of the last session, and of the utmost importance to the cause of National Education. Some of its most valuable provisions being necessarily expressed in verbose and technical phraseology, might escape a casual observer, unaccustomed to legal forms: though they will be found, after a few explanatory remarks, deeply interesting to all the clergy throughout the kingdom, whether promoters of new schools, or managers of schools already established. For I take for granted, that every clergyman is included in one or other of these two categories: he either has a school, or intends to build one.

The first section requires no comment. It repeals the former school-site Act (6 and 7 Will. IV. cap. lxx.) Even such matters and things as have been commenced in pursuance of that act, are to be continued according to the provisions of this new statute, so far as they shall be applicable; it is, therefore, to this new statute alone that we must hence-

forward look for direction and assistance in the establishment of our schools.

The Act sets out by showing under what circumstances land may be conveyed for the site of a school ; and it will doubtless gratify you to see, that land held by almost any tenure is available for that purpose, whether freehold, copyhold, or customary (sec. ii.) ; waste lands (sec. ii.) ; lands belonging to the duchy of Lancaster or Cornwall (sec. iii. iv.) ; lands held under trust (sec. v.) ; lands possessed by married women, infants, or lunatics (sec. v.) ; lands held by corporations, ecclesiastical or lay, sole or aggregate, including among corporations sole the incumbent of the parish for the time being (sec. vi.) ; lands held for public, ecclesiastical, parochial, charitable, or other purposes (sec. vi.) ; lands granted, whether by way of gift or otherwise, to her Majesty's Commissioners for building new churches (sec. xix.) In each of these several cases there are conditions and limitations, which it will not be necessary for you to study until you have ascertained which of the above holdings you are likely to be in treaty for.

In one case only the restriction stated in the Act seems to require explanation. It is provided that, when a site is conveyed by a person seized for life only in the land, but not in fee simple or fee tail, the next in remainder (*if legally competent*) must be a party to the deed. The object of this proviso is to prevent land from being alienated contrary to the wishes of an heir, who, in the eye of the law, is capable of forming an opinion as to the fitness of the grant. But should the heir be an infant, his concurrence is unnecessary ; and the person seised for life only is armed with full powers.

Next to the parties from whom school-sites may be obtained come the trustees, or parties to whom they may be conveyed. And here again you will not be sorry to find, that the trustees may be almost as various as the donors.

They may be any corporation sole or aggregate, or several corporations sole (*i. e.* the incumbents of several parishes for the time being) ; or they may be any trustees whatsoever, particularly the minister, and church or chapelwardens and *overseers of the poor*, who are made a corporation for the purposes of this Act (sec. vi.). In the case of glebe land, unless the last-mentioned parties are chosen, the trustees must be named in writing by the Bishop of the diocese.

The quantity of land that may be alienated for a school-site (sec. ii.) is no longer limited to half an acre, but is extended to twice that quantity ; a provision of great consequence, not only to the founders of new schools, but to the managers of schools already in existence, who in many cases may be able to obtain a second half-acre for a school-residence, play ground, or garden, either from the original donor, or from a new benefactor in the parish.

In connexion with this point it is important to observe (sec. ix.), that any number of sites for separate schools or school-residences may be alienated by the same proprietor, provided one acre only is situated in the same parish.

To diminish legal expenses, and obviate the risk of mistakes, a form of conveyance, brief, simple, and intelligible, is provided by the Act (sec. x.). The conveyance is not necessarily by bargain and sale, and therefore does not require to be written on a £5 stamp, formerly indispensable.

Provision is at the same time carefully made, that the constitution or government of the school shall not be determined by this form of conveyance (secs. vii. x.) A blank is left for setting forth the mode in which, and the persons by whom, the school is to be managed, directed, and inspected. The constitution of a school may be as various as that of any form of political government. The clergyman may be sole manager, or he may be associated with the lord of the manor, with the churchwardens, or with subscribers

voting equally in proportion to their subscriptions. Care should, of course, be taken that managers should not be inconveniently numerous, and that they shall all be members of the Church. In the case of district-schools for several parishes, the incumbent of each should be included in the committee of management. Where only two parishes form the district, the archdeacon or rural dean is sometimes added, to give a casting vote in case of any difference of opinion. Under all circumstances, the following clause, as a security for Church-education, should be carefully inserted : —“ To be always in union with the National Society, and conducted according to its principles, and towards the advancement of its end and designs.” Care should be also taken to specify the mode in which the master or mistress is to be appointed and dismissed.

As a saving of expense where glebe land is granted, provision is made (sec. xiii.) that a professional surveyor may be dispensed with, and that a certificate under the hands of three beneficed clergyman of the diocese as to the extent of the land shall be sufficient.

Doubts having been expressed by the most eminent legal authorities, whether conveyances under the late act to the minister or incumbent, and the church or chapel-wardens, of certain parishes or places, were effectual for conveying the fee-simple, and for vesting it in them and their successors in office, the present Act (sec. xv.) removes all doubt upon the subject, and provides that their successors in office shall succeed them in the trust.

Trustees for school-sites, whether under the late or present Act, are empowered (sec. xiv.) to sell or exchange them, wholly or in part, for other sites more convenient or eligible. The consent of the managers is indispensable in all cases ; that of the bishop, in the case of glebe land ; and that of the

secretary for the home department, in the case of schools aided by the Parliamentary vote.

Since conveyances of ground for school-building under the late Act have sometimes, through inadvertency, not been enrolled in Chancery, (an omission fatal to their validity,) it is provided (sec. xvi.) that they may be enrolled within twelve months from the passing of this Act. You will not fail to observe, that if this last opportunity be neglected, the case is left without remedy.

I ought, perhaps, to have before observed, that the conveyance of land for a school-site includes (sec. vii. x.) any buildings which may happen to be erected upon it.

Another circumstance which enhances the value of this Act, is the facility it affords for displacing incompetent teachers (sec. xvii.) You are well aware how often a refractory master or mistress has given trouble to school managers, by retaining possession of the premises after being dismissed. To remedy this evil, the Act declares, that no master or mistress appointed under its provisions shall acquire an interest for life by virtue of such appointment, but shall, "in default of any specific engagement, hold the office at the discretion of the trustees." It was probably by an oversight that the word trustees is here introduced; because by the spirit of the Act all authority is vested in the managers. Dismissal, however, *in default of any specific engagement*, depends on the trustees.

But the Act, in the next section (xviii.) goes yet further, and provides for the more immediate and more effectual recovery of any premises belonging to any school below a grammar-school; and authorises the justices of the peace in petty sessions, or any two of them, to command the constable, within twenty-one clear days from the date of such warrant, to enter into the premises, and give possession to

the trustees or managers, or their agents. This clause may in many instances be very usefully applied, where the master of an endowed charity-school retains possession of the premises, although he has been dismissed, or has ceased to hold his office.

Another point altogether distinct from all that I have stated, is the perpetuation of trusts (sec. viii.) You are well aware that trusts conveyed to *individuals* must, from time to time, be renewed on the death of the trustees. To prevent this trouble and expense, it is enacted, that when sites for schools or school-residences have been conveyed to individuals not having a corporate character, those individuals may *transfer their trust* once for all to the minister and churchwardens and overseers of the parish; and in the case of an ecclesiastical district, to the minister and church or chapel-wardens, subject to the existing trusts and provisions. It may, however, be sometimes worthy of serious consideration, whether such a transfer to the particular trustees named in the former case is desirable.

The only further remark I have to offer is, that provision is made for removing any reluctance on the part of land-owners to alienate a school-site from a suspicion that their beneficence may at some future period be abused or misapplied; clauses are introduced (secs. ii., iii., iv.,) providing, in various cases, that the lands conveyed under this Act shall revert to the donors, on ceasing to be used for the purposes of the Act.

I have the honour to be,

Reverend Sir,

Your faithful servant,

JOHN SINCLAIR.

London, 16th July, 1841.

FORM OF CONVEYANCE

CONTAINED IN THE ACT 4TH AND 5TH VICT., CHAP. XXXVIII.

With a few Hints how to fill it up.

“I [*or we, or the corporate title of a corporation*], under the authority of an Act passed in the year of the reign of her Majesty Queen Victoria, intituled ‘An Act for affording further facilities for the Conveyance and Endowment of Sites for Schools,’ do hereby freely and voluntarily, and without any valuable consideration [*or do, in the consideration of the sum of to me, or us, or the said* paid], grant [*alienate*], and convey to all [*description of the premises*], and all [*my, or our, or the right, title, and interest of the*], to and in the same and every part thereof, to hold unto and to the use of the said , and his, *or* their [*heirs, or executors, or administrators, or successors*], for the purposes of the said Act, and to be applied as a site for a school for poor persons of and in the parish of , and for the residence of the schoolmaster [*or schoolmistress*] of the said school, [*or for other purposes of the said school*], and for no other purpose whatever; such school* to be under the management and control of [*set forth the mode in which, and the persons by whom, the school is to be managed,† directed, and inspected*]‡ [*In case the school be conveyed to trustees, a*

* Here insert the following clause :—“to be always in union with the National Society for promoting the Education of the Poor in the Principles of the Established Church, and conducted according to its principles, and for the furtherance of its end and designs.” The school to be under the management, &c. &c.

† For suggestions as to the management of the school, see the eighth paragraph in the foregoing letter.

‡ In case a grant has been obtained from government, the clause here will be—“to be open at all reasonable times to the inspector or inspectors

clause providing for the renewal of the trustees, and in cases where the land is purchased, exchanged or demised, usual covenants or obligations for title, may be added.] In witness whereof, the conveying and other parties have hereunto set their hands and seals this day of . Signed, sealed, and delivered by the said , in the presence of of of

APPENDIX II.—page 11.

The difficulty of bringing pastoral instruction to bear on lads and young men in purely agricultural districts, is a most serious impediment to ministerial usefulness. The incumbent of a parish in Hampshire describes this evil very feelingly.

“In this agricultural county the position of the labourers who live in farm-houses deserves attention. While in this peculiar service they are not often married, but the system under which they live, and the habits they acquire, operate extensively and prejudicially to the lower ranks of society, with whom they form alliances from time to time.

“Their numbers are considerable, as may be judged of by this fact :—My parish contains above 2,000 acres, population 220. It has five farms and twenty such labourers. These men lead very unsettled lives; they are hired by the year, and change masters at the end of that period. The exceptions to the yearly change are rare. What little education they possess is commonly neglected from the time they are

appointed by her Majesty in Council, conformably to the Order in Council, dated the 10th day of August, 1840.”

A clause should also be inserted, to provide that the schoolmaster or schoolmistress shall be liable to be dismissed by the *Managers* at their discretion.

hired. Books are rarely provided for them, or encouragement given for reading. If these difficulties are removed, and their inclination would lead them to improve themselves, they have to encounter the mockery of their companions. Sleep (commonly in the stable) or the lowest description of conversation is their usual resource after work. Being provided with food, excess in eating and drinking are common among them; many of them take pleasure in waste, as a method of retaliating on their master for any orders or conduct they may dislike; and acts of dishonesty are not uncommon, especially in purloining food, which they are allowed to take out for dinner in the fields, but which they take in sufficiency for supplying fellow-labourers who live at home and are paid for maintaining themselves. A respectable farmer states to me that there is scarcely such a thing as speaking truth among them.

“These ignorant people are much removed from the reach of pastoral visits. They are in the stable or the field at four or five in the morning, not at home again till four or five in the afternoon for supper; with the care of the horses after this; and then very early to bed.

“The farmers are too apt to treat them as so much stock for working the farm. They are seldom invited to family reading or prayers, if such things are practised in the farmhouse. If the farmer professes to have meals with his men, it is seldom more than in profession, except where he is of a description to like to associate with them, and in such cases the men often have the upper hand; no control is exercised by a superior mind over them. The better class of farmers live apart from the men, and are superior to them, but still these want the education and the sense of responsibility, which (with many of the higher classes) make the employer look to the welfare of those under his charge. Where farmers urge the men to go to church on Sundays, or insist

upon their doing so, (as I have known them do,) they commonly act with indiscretion, laying down rules which are never kept, and using violence of manner or language which defeats the object it is designed to promote."

APPENDIX III.—page 12.

The following additional churches have been built since the year 1828 :—

HAMPSHIRE.

	Sittings.	Cost.
All Saints, parish of Portsea	1,739	£13,164
Holy Trinity, ditto	1,200	3,447
St. James's, Milton, ditto	344	830
Shidfield, Droxford	327	1,340
Holy Trinity, St. Mary's, Southton	600	1,600
St. George's, Lane-End, extra-parochial	530	
St. John's, Forton, Alverstoke	1,169	3,770
Holy Trinity, West Cowes, Northwood	833	2,932
St. James, East Cowes, Whippingham	668	2,315
St. Mary's, North Eling	535	2,286
Holy Trinity, Fareham	1,000	4,331
St. Paul's, Sarisbury, Titchfield	450	1,550
St. James's, Shirley, Milbrook	1,080	3,600
Curdrige, Bishop's Waltham	350	1,250
St. John's, Carisbrook	830	4,404
St. Catherine's, Ventnor, Isle of Wight	510	3,371
Newtown, Calbourne, Isle of Wight	130	1,030
Holy Trinity, Hawley, Yately	306	961

	Sittings.	Cost.
St. John's, Redhill, Havant .	372	600
St. James's West-End, South Stone- ham	690	2,460
St. Luke's, Sway, Boldre . .	380	1,100
St. Mark's, Pennington, Milford	280	1,000
St. John Baptist, Burley, extra- parochial	290	
St. Mary's, Partsmouth . . .	1,200	3,050
St. Paul's, Beaulieu-Rails, Boldre	337	900
St. James's, Emsworth, Warblington	566	1,500
St. Mark's, Anfield, Hursley .	306	
St. James's, Beauworth, Cheriton	160	1,300
Christchurch, Crookham, Crondall	444	2,244

SURREY.

St. George's, Battersea . . .	900	3,100
St. Mary's, Lambeth	2,000	8,000
Holy Trinity, ditto	1,000	3,600
St. Michael's, ditto	1,200	5,000
St. James's, Bermondsey, inclu- ding cost of burial-ground)	1,850	28,738
St. James's, Clapham	1,252	9,815
St. John's, Richmond	1,250	5,800
St. Andrew's, Ham, Kingston-on- Thames	528	4,100
St. Paul's, Hook, ditto . . .	202	1,137
St. Andrew's, Kingswood, Ewell .	166	1,150
St. John's, Milford, Witley . .	230	950
Holmwood, Dorking	304	968
Christchurch, Camberwell . .	1,194	4,550
St. Mary Magdalen, Peckham, ditto	1,100	4,500
Christchurch, Virginia Water, Eg- ham	430	2,100

	Sittings.	Cost.
Holy Trinity, Rotherhithe . . .	1,000	4,770
Christchurch, ditto . . .	1,000	3,920
All Saints, ditto . . .	1,000	4,153
St. Paul's, Addlestone, Chertsey .	780	3,600
St. Peter's, Southwark, St. Saviour's	1,200	5,800
Holy Trinity, Hersham, Walton-on-Thames . . .	472	2,363
St. Peter's, Wrecclesham, Farnham	368	1,211
Holy Trinity, Cleygate, Thames Ditton . . .	284	1,675
Holy Trinity, Streatham . . .	1,150	8,000

CHANNEL ISLANDS.

St. John's, Guernsey . . .	600
All Saints, Jersey . . .	
Gorey, ditto . . .	

The churches of the following parishes have been rebuilt since 1828.

HAMPSHIRE.

Appleshaw . . .	271	£1,139
Botley . . .	504	
Bramshot . . .	290	
Bossington . . .	100	
Burghclere . . .	440	£2,759
Chawton . . .	200	
Harbridge . . .	300	
St. Helen's . . .	380	
Holdenhurst . . .	201	
Hordle . . .	373	
Ibsley . . .	260	
Itchenstoke . . .	226	

	Sittings.	Cost.
St. John Baptist Chapel, Winchester	175	416
Milton	600	
Northington	300	
Otterbourne	426	
Privett	263	
West Tytherly	280	

SURREY.

Dorking	1,026
Ewhurst	260
Gatton	100
Guildford, St. Nicholas . .	900
St. Saviour's, Southwark . .	1,600
Streatham	1,035
Tooting	1,000
Woldingham	60

St. Mary's, Isle of Sark.

Additional churches are now building at the following places.

HAMPSHIRE.

Anglesea	Parish of Alverstoke.
Barton's Village	Whippingham.
Bisterne	Ringwood.
Bourne Mouth	Christchurch.
Colden Common	Twyford.
Highcliff	Christchurch.
St. Helen's	Isle of Wight.
Marchwood	Eling.
Ryde	Isle of Wight.

SURREY.

Blindley Heath, Godstone.
 Camberwell.
 Chobham.
 Clapham.
 Norbiton, Kingston-on-Thames.
 St. George's, Southwark.
 Woking.

JERSEY.

St. Helier's.

The Churches of the following places are now in course of rebuilding.

HAMPSHIRE.

Andover.
 Portsea.
 St. Lawrence, Southampton.
 St. Maurice, Winchester.

SURREY.

Albury.
 Camberwell.

Parsonage-houses have been built or purchased in the following parishes since 1828.

HAMPSHIRE.

Beaulieu.	Milton.
Bembridge.	Morestead.
Binstead, Isle of Wight.	Owslebury.
Blendworth.	Penton Mewsey.
Calborne.	Portsea.
Dogmersfield.	Redhill, Parish of Havant.
East Tisted.	Sarisbury.

Ellisfield.	Sherfield English.
Fifield.	Shidfield.
Hartley Wespall.	Shirley.
Hartley Wintney.	Sway.
Hayling.	Ventnor.
Ibsley.	West Meon.
Itchenstoke.	Whitchurch.
Kingsworthy.	St. Bartholomew, Winchester.
Lichfield.	Woodhay East.

SURREY.

Addlestone.	Holmwood.
St. George's, Battersea.	St. Mark's, Kennington.
Byfleet.	Kingswood.
Dorking.	Oxted.
Farley.	Thorpe.
Frimley.	Christchurch, Virginia Water.
Holy Trinity, Guildford.	Wandsworth.
St. Nicholas, Guildford.	Woking.
Ham.	Wrecclesham.

Parsonage-houses are now in progress in the following parishes.

HAMPSHIRE.

Barton Stacy.	North Waltham.
Empshott.	

SURREY.

Beddington.	Coulsden.
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APPENDIX IV.—page 30.

“I conceive, then, that Hooker makes for the foregoing statements as truly as Taylor and Barrow; for he shows us, as in an instance, that a divine cannot make the Protestant doctrine of justification a fundamental of faith, without

involving himself in an accusation of those, who together form an authority greater than even the greatest individual teacher.”—*Lectures on Justification, by Rev. J. H. Newman, Appendix, p. 453.*

“It is a distinct question altogether, whether *with* the presence of God the Holy Ghost we can obey unto justification; and while the received doctrine in all ages of the Church has been, that through the largeness and peculiarity of the gift of grace we can, it is the distinguishing tenet of the school of Luther, that through the incurable nature of our corruption we cannot.”—*Ib.* p. 68, 69.

“On the whole, then, I conclude as follows: that though the gift which justifies us is, as we have seen, a something distinct from us, and lodged in us, yet it involves in its idea its own work in us, and (as it were) takes up into itself that renovation of the soul, those holy deeds and sufferings, which are as if a radiance streaming from it.”—*Ib.* p. 204.

Compare this with the language of the eleventh article. “We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings. Wherefore, that we are justified by faith only is a most wholesome doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification.”

Observe, also, the language to which such views of Justification lead. “Our chief strength must be the altar; it must be in sacraments and prayers, and a good life to give efficacy to them; and in secret alms to the poor to buy their prayers, which have great power with God.”—*Tracts for the Times.* No. 80, p. 125. “Some Catholic verities there are which are rather impressed upon the surface of Holy Scripture than involved in the depth of its meaning; such we would maintain to be among others the doctrine of justification by works.”—*British Critic*, No. lx. p. 42.

The passage of Hooker, referred to in the Charge, is as follows :—

“ This is the mystery of the man of sin. This maze the church of Rome doth cause her followers to tread, when they ask her the way of justification. I cannot stand now to unrip this building, and to sift it piece by piece ; only I will set a frame of apostolical erection by it in few words, that it may befall Babylon, in presence of that which God hath builded, as it happened unto Dagon before the ark.

6. “ Doubtless,” saith the apostle,* “ I have counted all things loss, and I do judge them to be dung, that I may win Christ ; and be found in him, not having mine own righteousness, but that which is through the faith of Christ, the righteousness which is of God through faith.” Whether they speak of the first or second justification, they make the essence of it a divine quality inherent, they make it righteousness which is in us. If it be in us, then it is ours, as our souls are ours, though we have them for God, and can hold them no longer than pleaseth Him ; for if he withdraw the breath of our nostrils, we fall to dust ; but the righteousness wherein we must be found, if we will be justified, is not our own ; therefore we cannot be justified by any inherent quality.”—*Hooker's Works, Keble's Edition*, vol. iii. p. 489, 490.

APPENDIX V.—page 31.

“ The great doctrines which of late years have divided Christians, are again of this kind (secret) very peculiarly, such as the subjects of faith and works of the free grace of God, and obedience on the part of man. They seem to be left in Scripture in a way to give rise to all these disputations among (if I may so speak) the multitude who are without : I mean to say, among those who do not labour to

* Phil. iii. 8, 9.

obtain the knowledge of them by obedience, and a practical seriousness of mind (i. e. the disciples of whom it is written, He said, "Follow me;" and "they followed Him.") For they appear to be great secrets, notwithstanding whatever may be said of them, only revealed to the faithful. What I would say is, that fully to know we are saved by faith in Christ only, and not by any works of our own, and that we can do nothing excepting by the grace of God, is [a great secret,—the knowledge of which can only be obtained by obedience—as the crown and end of great holiness of life." —*Tract* 80, p. 48, 49.

"Not to adduce other proofs of this, we have the memorable one in this country, when there broke in upon us an age, which has been well called one of "light, but not of love;" when the knowledge of divine truths was forced upon men of corrupt lives, and put forward without this sacred reserve. The consequence of this indelicate exposure of religion was, the perpetration of crimes almost unequalled in the annals of the world."—*Ib.* p. 60.

"And not only is the exclusive and naked exposure of so very sacred a truth unscriptural and dangerous, but, as Bishop Wilson says, the comforts of religion ought to be applied with great caution. And, moreover, to require, as is sometimes done, from both grown persons and children, an explicit declaration of a belief in the atonement, and the full assurance of its power, appears equally untenable. For if, in the case of Abraham, and many others of the most approved faith in Christ, there was no such explicit knowledge, it may be the case now. If a poor woman, ignorant and superstitious, as might be supposed, was received by our Lord by so instant a blessing for touching the border of his clothes, may it not have been the case that, in times which are now considered dark and lost to Gospel truth, there might have been many such? That there might have been

many a helpless person, who knelt to a crucifix in a village churchyard, who might have done so under a more true sense of that faith which is unto life, than those who are able to express the most enlightened knowledge. And, therefore, though such as would be now considered in a state of darkness, had more fully arrived at those treasures of wisdom which are hid in Christ.”—*Ib.* p. 77.

“ We now proceed to the consideration of a subject most important—the prevailing notion that it is necessary to bring forward the atonement *explicitly* and *prominently* on all occasions. It is evidently quite opposed to what we consider the teaching of Scripture ; nor do we find any sanction for it in the Gospels. *If* the epistles of St. Paul *appear* to favour it, it is only at first sight.”—*Ib.* p. 73.

“ To suppose, therefore, that a doctrine so unspeakable and mysterious as that of the atonement, is to be held out to the impenitent sinner, to be enforced in some manner to move the affections, is so unlike our Lord’s conduct, that it makes one fear for the ultimate consequences of such a system.”—*Ib.* p. 65.

“ With regard to the notion that it is necessary to ‘ bring forward the doctrine of the atonement on all occasions, prominently and exclusively,’ it is really difficult to say anything in answer to an opinion, however popular, when one is quite at a loss to know on what grounds the opinion is maintained. Is it from its supposed effects ? Pious frauds might be supported on the same principle. Is it the popularity of the opinion ? this is not a test of truth, but an argument of the contrary. . . . Is it from Scripture ? we have shown that the tone and spirit of Holy Scripture is quite opposed to it.”—*Tract* 87, p. 51.

“ In whatever way we consider it, there is no scriptural sanction for the necessity of our always thrusting forward the doctrine of the atonement without reserve.”—*Ib.* p. 69.

See the whole of Tracts 80 and 87, in which the principle of reserve in communicating religious knowledge is elaborately defended. See particularly the practical carrying out of this principle in its application to the erection of churches—"which from commodiousness and easiness of access are to invite, and from their little cost partake more of a low contriving expediency than of a generous love of God;"—to the indiscriminate distribution of bibles and religious publications, and to national schools.—*Tract* 80, p. 67—71; 87, p. 121.

A writer in the *British Critic* carries the principle of reserve a step further, and specifies it as peculiarly to be observed in missionary preaching among the heathen. "The same thought reconciles us in some measure to a more exciting tone of preaching than is consistent with the perfect theory of the Catholic system. Not, indeed, to the prominent exhibition in preaching of the christian mysteries, (for this were inadmissible under far more extreme circumstances, and even upon the supposition of our congregations being *literally* heathen; indeed the more inadmissible, the farther the hearers receded from the perfect state,) but to a more alarming tone than would be necessary or right under a stricter administration of the church."—*British Critic*, vol. xxvii. p. 261. "We would not hazard an unqualified objection even against the crucifix as an object for *very* private contemplation under certain trying circumstances; say, for instance, a surgical operation . . . The crucifix, openly exhibited, produces the same sort of uncomfortable feeling with certain Protestant exposures in preaching of the mystery which it represents."—*Ib.* p. 271.

APPENDIX VI.—Page 34.

Take first the language of the Tracts in the order of their appearance.

“ The intelligible argument of Ultra-Protestantism may be taken, and we may say, ‘ the Bible, and nothing but the Bible ;’ but this is an unthankful rejection of another great gift, equally from God, such as no true Anglican can tolerate.”—*Tract 71*, p. 8.

“ Catholic tradition teaches revealed truth, Scripture proves it ; Scripture is the document of faith, tradition the witness of it ; the true creed is the Catholic interpretation of Scripture, or scripturally proved tradition ; Scripture by itself teaches mediately and proves decisively ; tradition by itself proves negatively and teaches positively ; Scripture and tradition taken together are the joint rule of faith.”—*Tract 78*, p. 2. In this, to use the language of Bishop Meade, “ there is one great defect, that it puts Scripture in the back-ground, whereas the Church should teach chiefly by it, and not merely keep it for proof.”—*Sermon at the consecration of the Right Rev. Stephen Elliott, by the Right Rev. William Meade, D.D., Assistant Bishop of Virginia. Appendix*, chap. ii. p. 48.

“ As to the nondescript system of religion now in fashion, that nothing is to be believed but what is clearly in Scripture, that all its own doctrines are clearly there and none other, and that as to history it is no matter what it says and what it does not say, except so far that it must be used to prove the canonicity of Scripture, this will come before us again and again in the following lectures. Suffice that it has all the external extravagance of latitudinarianism without its internal consistency. Latitudinarianism is consistent, because it is intellectually deeper. Both, however, are mere theories in theology, and ought to be discarded by serious men.”—*Tract 85*, p. 25.

“ All Protestants, then, in this country, Churchmen, Presbyterians, Baptists, Arminians, Calvinists, Lutherans, Friends, Independents, Wesleyans, Unitarians, and whatever other

sect claims the Protestant name, all who consider the Bible as the one standard of faith, and much more if they think it the standard of morals and discipline, are more or less in this difficulty.”—*Ib.* p. 29.

“ Both the history of its composition (of the Bible) and its internal structure are against its being a complete depository of the Divine will, unless the early church says that it is. Now the early Church does not tell us this. It does not seem to have considered that a complete code of *morals*, or of church *government*, or of *rites*, or of *discipline*, is in Scripture; and therefore, so far, the original improbability remains in force. Again this antecedent improbability tells, even in the case of the *doctrines* of faith, as far as this, but it reconciles us to the necessity of gaining them *indirectly* from Scripture, for it is a near thing (if I may so speak) that they are in Scripture at all; the wonder is, that they are *all* there; humanly judging, they would not be there but for God’s interposition; and, therefore, since they are there by a sort of accident, it is not strange they shall be but latent there, and only indirectly producible thence.” *Ib.* pp. 33, 34.

“ The voice of God, whether oral or written, ‘ the traditions which we have been taught, whether by word or epistle,’ St. Paul has pointed out as the anchor we are to hold by.” *Tract* 86, p. 40.

“ Scripture was never intended to teach doctrine to the many.”—*Newman on Romanism*, p. 189.

“ She (the Church) is ever divinely guided to teach the truth; her witness of the christian faith is a matter of promise as well as duty; her discernment of it is secured by a heavenly as well as human rule. She is indefectible in it, and . . . not only transmits the faith by human means, but has a supernatural gift for that purpose.”—*Ib.* pp. 232, 233.

“The Church Catholic is unerring in its declarations of faith on saving doctrines will never depart from those outlines of doctrine which the apostles formerly published.” *Ib.* pp. 259, 260.

“Scripture is the foundation of the creed ; but belief in Scripture is not the foundation of belief in the creed.” *Ib.* p. 290.

“I cannot allow that a revelation, if made, must necessarily be plain, or that faith requires clear knowledge ; and that in consequence the uncertain character, supposing it, of Catholic Tradition is a decisive objection to its being considered a divine informant in religious matters.”—*Ib.* p. 329.

“If one external means of information (the Word) is admitted as intervening between the Holy Ghost and the soul, why not another (the Church)”? *Newman's Lectures on the Church*, p. 87.

“The divinity of traditionary religion.” *Newman's Arians*, p. 87.

“Your trumpery principle about Scripture being the sole rule of faith in fundamentals (I nauseate the word) is but a mutilated edition, without the breadth and axiomatic character of the original.”—*Froude's Remains*, vol. i. p. 294.

I add some anonymous extracts, in which the progress of the theory is very observable.

“He (Mr. Froude) was one of those who, feeling strongly the inadequacy of their own intellects to guide them to religious truth, are prepared to throw themselves unreservedly on revelation, wherever found, in Scripture or antiquity.” *British Critic*, No. 54, p. 224. And again, after speaking of his studying Hebrew, and the Ante-Nicene Fathers—“It is most striking to observe a mind like the author's prepared on principle to submit himself almost unlimitedly to the unproved dicta of superior goodness, or to what was—or was likely to be—the voice of revelation.” *Ib.* p. 213.

“ We wish our author (the writer of Tract 86) had entered a more decided protest than he has against the common Protestant objection to the practice of extreme unction. The case of that practice is a proof of the danger of going by Scripture only. The real disproof of it is surely in the want of Catholic consent ; for as to the passage of St. James on which Protestants are apt to insist, we confess it seems to us, as far as it goes, to make for, and not against, the practice.”—*Ib.* vol. xxvii. p. 259.

“ Now to the Catholic Christian, as we have already intimated, the uncatholic *appearance* of Scripture, putting it at the highest, is a subject of not even momentary perplexity. He does not, like the Protestant, *profess* that the Bible only is *his* rule of faith and practice ; he interprets it by the Church, as well as the Church by it. The faith and practice of the Church universal he knows it *cannot* really discredit, for, as we have said, the language of the Spirit is but one ; and the unequivocal voice of Christendom is as certainly the expression of the ‘ mind of the Spirit,’ as Holy Scripture itself. The Scripture *appears* to go against the Church, he distrusts, not the Church, not the Scripture, but his own erring judgment ; and when he comes to look more deeply into Scripture itself, with the help of the light, without which it was never meant to be examined, he is satisfied of the shallowness of his first criticism. But besides this, he has much more reason to trust the voice of the Church than his first off-hand judgment of the Scripture text. He has known the Church longer than the Scriptures ; the Scriptures, perhaps, ‘ from a child,’ but the Church from an infant. He is born into the Church, when a few days or a few weeks old, his eyes open upon a *visible* system ; and he comes, when he comes, to the study of the Bible, with a heart pre-engaged to the Church, and a mind pre-occupied with Catholic impressions. He does not apply

himself to the Bible, with the view of testing the religious discipline in which he has been nurtured; as well might we think of his proceeding to investigate, upon scriptural principles, the claims of his parents or instructors. On the contrary, he is led to the Scriptures by the hand of his spiritual mother, and reads them under her eye. He has been long encompassed by ecclesiastical associations, which haunt him along the path of religious study, correct his critical impatience, and solve many Scripture difficulties, far better than the best of individual commentators. As long as he can remember anything, he has said his prayers on his knees; the world has not looked to him quite the same on holy days as on work days; nor would it have seemed so natural to him to talk loud in a church or in a room.”—*Ib.* No. 60, pp. 435, 436. See also *On Romanism*, pp. 308—310.

“If it were His purpose to appoint *two* conditions of spiritual light, it would seem quite in keeping with the ways of his Providence, that He should put his servants upon the use of both necessary helps to the understanding of his will, by forcing upon their notice the inadequacy to this end of the one without the other.” *Ib.* pp. 436, 437.

“That the Bible, then, is in the hands of the Church to be dealt with in such a way as the Church shall consider best for the expression of her own mind at the time. . . . this may surely be considered as a Catholic axiom.” *Ib.* p. 453. This disposes at once of one of the constituents of the famous axiom—“*Quod semper,*” &c.

Compare with the foregoing extracts the following remarks by Bishop Marsh on the sixth Article of our Church.

“Our sixth Article . . . instead of describing the *total* rule of faith, as composed of *two partial* rules of faith, viz. Scripture and tradition,—instead of describing tradition, or the unwritten word, as *equal* in authority with Scripture, or

the written word—gives the whole authority to Scripture alone.” *Comparative View*, p. 22. And again — “ The Council of Trent had acknowledged *two* equal and independent authorities, as foundations of doctrines. Our sixth Article declares that there is only one such authority, and rejects entirely and absolutely tradition as a rule of faith. The twentieth and twenty-first Articles are no less decisive.”

“ The rejection of tradition, as a rule of faith, was the vital principle of the Reformation.”

APPENDIX VII.—Page 35.

“ There will ever be a number of refined and affectionate minds, who, disappointed in finding full matter for their devotional feelings in the English system, as at present conducted, betake themselves, through human frailty, to Rome.” —*Tract 71*, p. 4.

“ The intrinsic majesty and truth which remain in the Church of Rome, amid all its corruptions.”

“ I consider its existing creed and popular worship to be as near idolatry as any portion of that Church can be, from which it is said that ‘ the idols ’ shall be ‘ utterly abolished.’ ” —*Letter to Dr. Jelf*, p. 7. Compare this language with that of Bishop Horsley, “ I set out with this principle, that the Church of Rome is at this day a corrupt church, a church corrupted with idolatry ; with idolatry very much the same in kind and degree with the worst that ever prevailed among the Egyptians or the Canaanites, till within one, or two centuries at the most, of the time of Moses.” — *Dissertation on the Prophecies of the Messiah; dispersed among the Heathen*, p. 58.

I quote only one other example.

“ To take the instances of the adoration of images and the invocation of saints. The Tridentine Decree declares

that it is good and useful suppliantly to invoke the saints, and that the images of Christ, and the Blessed Virgin, and the other saints, should ‘receive due honour and veneration;’ words which themselves go to the verge of what could be received by the cautious Christian, though possibly admitting of an honest interpretation. Now we know, in matter of fact, that in various parts of the Roman Church a worship approaching to idolatrous is actually paid to saints and images, in countries very different from each other, as for instance, Italy and the Netherlands, and has been countenanced by eminent men and doctors, and that without any serious or successful protest from any quarter.”—*Tract 71*, p. 17. Dr. Wiseman has reason to say, when he reads this tender comment on the corruptions of Rome—“It seems impossible to read the works of the Oxford divines, and especially to follow them chronologically, without discovering a daily approach towards our holy Church, both in doctrine and in affectionate feeling. Our saints, our popes, have become dear to them by little and little; our rites and ceremonies, our offices, nay our very rubrics, are precious in their eyes, far, alas! beyond what many of us consider them; our monastic institutions, our charitable and educational provisions, have become more and more objects with them of earnest study; and everything, in fine, that concerns our religion, deeply interests their attention. I know what some will say—that all this interest is of an *interested* character; that they wish to take so much from us as may serve to give consistency to their own Church, but have no idea of advancing farther, or aiming at reunion with us. This suspicion is, I conceive, unjust and ungrounded; it is based upon ignorance of the true character and feelings of these writers. Their admiration of our institutions and practices, and their regret at having lost them, manifestly spring from the value which they set upon

everything *Catholic*; and to suppose them (without an insincerity which they have given us no right to charge them with) to love the parts of a system, and wish for them, while they would reject the root, and only secure support of them—the system itself—is to my mind revoltingly contradictory.”—*Letter on Catholic Unity, addressed to the Right Hon. the Earl of Shrewsbury*, pp. 13, 14.

APPENDIX VIII.—Page 36.

“It will do us little good with the common run of men, in the question of the Pope’s power, to draw the distinction, true though it is, between his primacy in honour and authority, and his sovereignty or his universal jurisdiction. The force of the distinction is not here questioned, but it will be unintelligible to minds unpractised in ecclesiastical history. Either the Bishop of Rome has really a claim upon our deference, or he has not; so it will be urged; and our safe argument at the present day will lie in waiving the question altogether, and saying that, even if he has, according to the primitive rule, ever so much authority, (and that he has some, *e. g.* the precedence of other bishops, need not be denied,) that it is in matter of fact altogether suspended and in abeyance, while he upholds a corrupt system, against which it is our duty to protest. At present all will see he ought to have no ‘jurisdiction, power, superiority, pre-eminence, or authority, within this realm.’ It will be time enough to settle his legitimate claims, and make distinctions, when he removes all existing impediments to our acknowledging him.”—*Tract 71*, p. 8.

It will be observed that in quoting above from the oath of supremacy, the words “ecclesiastical or spiritual” are omitted. The oath runs thus: “pre eminence or authority,

ecclesiastical or spiritual, within this realm." Mr. Golightly has remarked upon a similar omission in Tract 90, which has led Dr. Pusey into error.

"The Primate of Christendom, or of England, deems it (rightly or wrongly) no infringement of the Divine prerogative to accept, as God's representative on earth, the reverence and affection of his children, and to be styled 'Father.' Either the one or the other, then, might vindicate on behalf, not of himself, but of the Church in his person, the 'uppermost place at feasts, or the chief seat in the synagogue;' while objectors would be at hand to say that, because he occupied them (as he ought), therefore he 'loved' them for their own sake (which he ought not)."—*British Critic*, No. 60, p. 431.

"Other points of doctrine, more or less Catholic, which occur at the moment as answering to this description, (of Catholic verities impressed upon the surface of Holy Scripture,) are the following: baptismal regeneration, the sacred presence in the eucharist, the oneness of the visible church, the primacy of St. Peter."—*Ib.* p. 423, *Note*.

APPENDIX IX.—Page 36.

"We are reformed; we have come out of Babylon, and have rebuilt our Church; but it is Ichabod; "the glory is departed from Israel."—*Tract 31*, p. 2.

"The English Church, as such, is *not* Protestant, only politically, that is externally, or so far as it has been made an establishment, and subjected to national and foreign influences. It claims to be merely *Reformed*, not Protestant, and it repudiates any fellowship with the mixed multitude which crowd together, whether at home or abroad, under a mere political banner."—*Tract 71*, p. 32.

“Although the details of the early ritual varied in importance, and corrupt additions were made in the middle ages, yet, as a whole, the Catholic ritual was a precious possession ; and if we, who have escaped from Popery, have lost not only the possession, but the sense of its value, it is a serious question whether we are not like men who recover from some grievous illness, with the loss or injury of their sight or hearing ; whether we are not like the Jews returned from captivity, who could never find the rod of Aaron or the ark of the covenant, which, indeed, had ever been hid from the world, but then was removed from the temple itself.”—*Tract* 34, p. 7. “To say that the depth and richness of the ancient services of the Universal Church have no parallel in modern times, were to bring into a painful comparison what is far too sacred for human criticism.”—*British Critic*, vol. xxvii. p. 251. “On the side of need, there is the actually penitential condition of the later Church, bewailing the sins of a former age, and suffering their penalties. She seemed to say at the Reformation, ‘Make me as one of thy hired servants,’ and she has been graciously taken at her word ; lowered from her ancient and proper place, as the ‘king’s daughter, whose clothing is of wrought gold,’ whose ‘walls the sons of strangers should build, and unto whom their kings should minister,’ into the condition of a slave at a table where she should preside. How then does ‘melody’ suit with her ‘heaviness ;’ the songs of Zion with the fetters of Babylon ? Lower strains befit her depressed condition ; and with such, in the English liturgy, she is actually provided.”—*Ib.* p. 254. “The Church has sullied her baptismal robe of purity ; she is not permitted to come into the Divine presence at all, until she has done penance ; nor, when admitted, is she privileged to raise her voice in the language of joy and confidence, without many a faltering note of fear and self-reproach.”—*Ib.* p. 255.

“The tone of our services has been simultaneously lowered. We were not instrumental in lowering it. Putting, by way of hypothesis only, the extreme case, and saying with the Roman Catholic, ‘*Fieri non debuit*,’ still it may be that ‘*Factum valet*.’ It is of course one thing to have originated the Reformation, whether on the whole, or in any of its details; another to continue in the Reformed Church as things are; which may surely be said without necessarily implying that even the former act was unjustifiable. As it is, we English Christians, irresponsible altogether for the original changes, and, as we hope, in a measure, for the state of things which leads us even thankfully to acquiesce in them, find ourselves members of the Church in its present embarrassed and so far degenerate condition. A liturgy is put into our hands, in which all the essentials of Catholic truth are preserved, with the loss, here and there, of the more jubilant and filial language, together with some of the more ennobling privileges of a former period. What so well befits us as gratitude to Him, who has so wonderfully, by the instrumentality of whatever means, adapted our prayers to our wants, and denied us such privileges only as we are unfit to enjoy? And if even slaves, according to St. Paul, should prefer slavery, which is God’s appointment, to liberty of their own seeking, we surely, who for our sins, or for those of our forefathers, have ‘ashes’ given us for ‘beauty,’ ‘mourning’ for ‘the oil of gladness,’ and ‘the spirit of heaviness’ for ‘the garment of praise,’ should wear our fetters dutifully, loyally, and even thankfully, not seeking impatiently to be rid of them. And then, as this Tract (the 86th) observes, ‘we may hope that the loss will, by degrees, be made up to us. Privileges are multiplied upon the meek and dutiful; and the way to more light is the thankful use of what we have. And while our duty lies in the way of patience and obedience, we cannot but humbly

trust that the practice of our Church is brought more and more into accordance with its theory, and as it is gradually relieved of those chilling, cramping influences, secular and political, which shrivel up its strong arm of power, and mar its fair proportions, we may be judged meeter for the language of high joyfulness, in a sinner's mouth so dissonant." *British Critic*, vol. xxvii. pp. 261, 262. "True though it be, that it is hard for our Church, in her present state of depression and embarrassment, to realize all her privileges and to assert her true place among the nations, yet let us be thankful that, though in a garb of sackcloth, she is still 'glorious within.'"—*Ib.* p. 276.

APPENDIX X.—Page 36.

"I can see no other claim which the Prayer-book has on a layman's deference as the teaching of the Church, which the Breviary and Missal have not in a far greater degree."—*Froude's Remains*, p. 403.

Of the four ancient Liturgies, the Roman, the Oriental, the Egyptian, and the Gallican, after commending the view taken in them of the eucharist to the consideration of such Protestant bodies as have rejected them, it is added: "It may perhaps be said, without exaggeration, that next to the Holy Scriptures, they possess the greatest claims on our veneration and study."—*Tract 63*, p. 16.

"The services of our Church are characterized by a peculiar tone of sadness and humiliation; and we are throughout made thereby to use the language of those who have fallen away from the richer inheritance and the privilege of sons."—*Tract 86*, p. 66.

"Our own service, Catholic as it is, is not without this inconvenience. Thus, the daily routine of second lessons

serves occasionally to bring before the casual and undisciplined hearer (and on Sunday too) chapters, of a subject so oppressively awful, and, we will add, out of character with the time, as Matt. xxvi, xxvii. or John xviii. xix.”—*British Critic*, No. 60, pp. 452, 453.

“It is a very serious truth that persons and bodies who put themselves into a disadvantageous state, cannot at their pleasure extricate themselves from it. They are unworthy of it; they are in prison, and Christ is the keeper.” “Till her members are stirred up to this religious course, let the Church sit still; let her be content to be in bondage; let her work in chains; let her submit to her imperfections as a punishment; let her go on teaching with the stammering lips of ambiguous formularies, and inconsistent precedents, and principles but partially developed. We are not better than our fathers; let us bear to be what Hammond was, or Andrews, or Hooker; let us not faint under that body of death, which they bore about in patience; nor shrink from the penalty of sins which they inherited from the age before them.” “Our articles, the offspring of an uncatholic age, are, through God’s good providence, to say the least, not uncatholic.”—*Introduction to Tract 90*, pp. 3, 4. It is right to add, with reference to the phrase “ambiguous formularies,” in the foregoing extract, that the author withdraws it. “In the expression ‘ambiguous formularies,’ I did not think of referring to the Prayer-book. And I suppose all persons will grant that if the articles treat of predestination, and yet can be signed by Arminians and Calvinists, they are not clear on all points. But I gladly withdraw the phrase. And I express now, as I have often done before, my great veneration for those ancient forms of worship, which, by God’s good providence, have been preserved to us.”—*Postscript to Letter to Dr. Jelf*, p. 30. After the first edition, the words

“through the medium of indeterminate confessions,” were substituted for “the stammering lips of ambiguous formularies.”

A subsequent writer in support of No. 90, after quoting some of the expressions in the preceding extract, adds, “In the note it not obscurely instructs us to look at ‘the judgment of King Charles’s murder,’ as ‘brought down by the crying sins’ of the Reformation. (p. 5). Is Mr. Newman, (*so cautious and guarded in his statements, as all admit him to be,*) is he to be supposed to use words of such unprecedented strength as these *without meaning, and at random?* or is it conceivable that he could use them, if he thought our articles fair and adequate exponents of Catholic truth? How could he speak and think as he does of the English Reformation, if he supposed that the formulary then *originated* was even as naturally susceptible of Catholic as of Protestant interpretation? No! he would acknowledge, I apprehend, that as it has been expressed, while it is *patient* of a Catholic, it is *ambitious* of a Protestant sense; that while it was never intended to *exclude* Catholics, it was written by, and in the spirit of Protestants; that in consequence of it, the English Church *seems* at least to give an uncertain sound, that she fails in one of her very principal duties, that of witnessing plainly and directly to Catholic truth; that she *seems* to include whom she ought to repel, to teach what she is bound to anathematize; and that it is difficult to estimate the amount of responsibility she year by year incurs on account of those (claiming, as many of them do, our warm love for a zeal and earnest piety, worthy of a purer faith) who remain buried in the darkness of Protestant error, because she fails in her duty of holding clearly forth to them the light of Gospel truth.

“If it appears undutiful in a member of the English Church to speak so strongly of her defective state, let it be

imputed to a strong conviction, that, till we have the grace of humility in a far greater degree than we seem in general, since the schism of the sixteenth century, to have had it, there is little hope of our Church taking its proper place, whether in England or Christendom. Let those whose love for her is lukewarm, content themselves with mourning *in private* over her decayed condition, her true and [faithful] children will endeavour to waken the minds of their brethren to a sense of her present degradation.”—*A Few More Words in support of No. 90 of the Tracts for the Times, by the Rev. William George Ward, M.A., p. 28—30.*

“How accurate a description is the above of many amiable persons of the present day, who instead of a single and noble maintenance of catholic truth, try to unite in their creed things incompatible, and are ever spoiling their own excellence by timidity, weakness, or presumption! Nay, how true a description is it of our Church itself, *not as it was intended to be*, but as it actually has become in these dark and secular days! Do not we hover about our ancient home, the house of Cyprian and Athanasius, without the heart to take up our abode in it, yet afraid to quit the sight of it; boasting of an episcopacy, yet unwilling to condemn separation; claiming a descent from the apostles, yet doubting of the gifts attending it; and trying to extend the limits of the Church for the admission of Wesleyans and Presbyterians, while we profess to be exclusively primitive? Alas! is not this to witness against ourselves, like coward sinners, who hope to serve the world, without giving up God’s service!”—*Tracts*, vol. ii. *Records of the Church*, No. 25, pp. 2, 3. “Now that Rome has added, and we have omitted, in the catalogue of sacred doctrines, what is left to us but to turn our eyes sorrowfully and reverently to those ancient times, and, with Bishop Ken, make it our profession to live and ‘die in the faith of the Catholic

Church before the division of the East and West.'"—*Ib.* p. 11.

"In our own day indications of something like persecution against the Church have been accompanied by a simultaneous movement within her, not only to fortify and repair her strong-holds, to go about and mark her bulwarks, but after those higher privileges, those pleasant fields which are hers by inheritance ; as if she had begun to look out upon them from the windows of her prison-house, and to inhale their refreshing fragrance."—*Tract* 86, p. 70. *See also Tract* 71, p. 3.

It is impossible not to admit the truth of Dr. Wiseman's comment on language of this kind.

"General dissatisfaction at the system of the Anglican Church is clearly expressed in the words of these authors ; it is not a blame cast on one article or another, it is not blemish found in one practice, or a Catholic want in a second, or a Protestant ascendancy in a third ; but there is an impatient sickness of the whole ; it is the weariness of a man who carries a burthen, it is not of any individual stick of his fagot that he complains, it is the bundle which tires and worries him. The dependence of the Church on the State, its Egyptian taskmaster and oppressor, (as they deem it,) the want of a proper influence of the clergy in the appointment of their bishops, and of power in the Church in enforcing spiritual measures ; the destruction of all conciliary authority in the hierarchy ; the Protestant spirit of the articles in the aggregate, and their insupportable uncatholicism in specific points ; the loss of ordinances, sacraments, and liturgical rites ; the extinction of the monastic and ascetic feeling and observances ; the decay of 'awe, mystery, tenderness, reverence, devotedness, and other feelings which may be specially called Catholic ;'* the miserable

* Letter to Dr. Jelf, p. 26. Second edition.

feeling of solitariness and separation above described ;—these are but a portion of the grievances whereof we meet complaints at every turn, the removal of which would involve so thorough a change in the essential condition of the Anglican Church, as these writers must feel would bring her within the sphere of attraction of all-absorbing unity, and could not long withhold her from the embrace of its centre.”—*Letter to the Earl of Shrewsbury*, pp. 16, 17. The whole of this letter is very instructive, as showing the view taken by a shrewd and able Roman Catholic, of the results to which the doctrines of the Tracts are leading. I extract two more short passages.

“ That the feelings which have been expressed, in favour of a return to unity by the Anglican Church, are every day widely spreading and deeply sinking, no one who has means of judging, I think, can doubt. Those sentiments have a silent echo in hundreds of sympathising bosoms, and they who receive them as sounds dear to them, are not idle in communicating their own thoughts to many more over whom they have influence ; and thus has a far more general sense been awakened, than appears at first sight, to the religious state of things. There are many evidences (which it would be hardly proper to detail) that Catholic feelings have penetrated deeper into society than at first one would suspect. Whole parishes have received the leaven, and it is fermenting ; and places where it might least be expected, seem to have received it in more secret and mysterious ways.”—*Letter*, p. 21. And again : “ Experience has now shown that the country population are ready to receive without murmuring, indeed with pleasure, the Catholic views propounded from Oxford, and indeed, even more, when taught through regular parochial instruction.”—pp. 40, 41

APPENDIX XI.—Page 36.

“No man shall either print or preach to draw the article aside any way, but shall submit to it in the plain and full meaning thereof; and shall not put his own sense or comment to be the meaning of the article, but shall take it in the literal and grammatical sense.”—*Royal Declaration prefixed to the Articles*. It would seem difficult to frame language more suited to the case, if it were desired now to draw up a declaration condemnatory of the reasoning employed in Tract 90.

“Whereas it is usual at this day to make the particular *belief of the writers* their true interpretation, I would make the *belief of the Catholic Church* such.” “I would say the articles are received, not in the sense of their framers, but (as far as the wording will admit or any ambiguity requires it) in the one Catholic sense.”—*Letter to Dr. Jelf, by the Author of Tract 90*, p. 24.

“I would do what our Reformers in the sixteenth century did. . . . I would do the same thing now, if I could; I would not *change* the articles, I would *add* to them; add protests against the erastianism and latitudinarianism which have incrustated them. I would append to the Catechism a section on the power of the Church.” “Corruptions are pouring in, which sooner or later, will need a SECOND REFORMATION.”—*Tract 41*, pp. 3, 12. *See also Tract 38*, p. 2.

APPENDIX XII.—Page 38.

“Hence we have almost embraced the doctrine, that God conveys grace only through the instrumentality of the mental energies, that is, through faith, prayer, active spiritual contemplations, or (what is called) communion with God, in contradiction to the primitive view, according to which the Church and her sacraments are the ordained and direct visible means

of conveying to the soul what is in itself supernatural and unseen. For example, would not most men maintain, in the first view of the subject, that to administer the Lord's Supper to infants, or to the dying and insensible, (apparently insensible—second edition,) however consistently pious and believing in their past lives, (under all circumstances, and in every conceivable case—second edition,) was a superstition? and yet both practices have the sanction of primitive usage. And does not this account for the prevailing indisposition to admit that baptism conveys regeneration? Indeed, this may now be set down as the essence of sectarian doctrine (however its mischief may be restrained or compensated in the case of individuals) to consider faith and not the sacraments as the instrument (the proper instrument—second edition) of justification, and other gospel gifts.”—*Advertisement to Vol. ii. of Tracts.*

“As well might we pretend the sacraments are not necessary to salvation, while we make use of the offices of the liturgy: for when God appoints means of grace, they are *the means*.”—*Advertisement to Vol. i. of Tracts*, p. 3.

“Had he been taught as a child, that the sacraments, not preaching, are the sources of divine grace.”—*Advertisement to Vol. i. p. 4.*

“Then you will honour us with a purer honour than you do now, (many men do now—edition, 1839,) namely as those who are intrusted (as those [if I may say so] who are intrusted—edition, 1839,) with the keys of heaven and hell, as the heralds of mercy, as the denouncers of woe to wicked men, as intrusted with the awful and mysterious gift of making the bread and wine Christ's body and blood, (mysterious privilege of dispensing Christ's body and blood—edition, 1839,) as far greater than the most powerful and the wealthiest of men in our unseen strength and our heavenly riches.”—*Tract 10*, p. 4.

“Something beyond the ministration of the word is committed to the care of the pastors, when our Lord speaks of ‘the keys of heaven,’ viz. the ministration of the sacraments.”—*Tract 35*, p. 1. “Compare with this view the passage Matthew xvi. 19, and compare with it also the view of our Church, which will not be suspected of undervaluing the sacraments; yet the language of the Rubric at the end of the Communion of the Sick is as follows: ‘But if a man, either by reason of extremity of sickness, &c. . . . do not receive the sacrament of Christ’s body and blood, the curate shall instruct him, that if he do truly repent him of his sins, and stedfastly believe that Jesus Christ hath suffered death upon the cross for him, and shed his blood for his redemption, earnestly remembering the benefits he hath thereby, and giving him hearty thanks therefore, he doth eat and drink the body and blood of our Saviour Christ profitably to his soul’s health, although he doth not receive the sacrament with his mouth.’”—*Professor Scholefield’s Five Sermons*, p. 119, *Note 32*.

LONDON:

PRINTER BY G. J. PALMER, SAVOY STREET, STRAND.



